

Eban to plead for more Phantoms

From our Correspondent
Jerusalem

Mr Abba Eban, the Israeli Foreign Minister, will arrive in the United States next week to attend the United Nations General Assembly and to resume the dialogue with Washington, both on the question of an interim Suez Canal settlement and on Israel's outstanding and unanswered request for more Phantoms.

Israel's Foreign Minister has nothing new to say to his American counterpart, Mr William Rogers.

Jerusalem resents the fact that, just because the Egyptians are unwilling to give up their demands that their troops must be allowed to cross the Canal and that Israel must acknowledge that her withdrawal would be only the first stage in a total withdrawal, Washington has turned to Israel for still more concessions.

Israel is equally resentful about Washington holding back Phantom supplies on political grounds while arguing that the reasons are "technical" — meaning there has been no change in the balance of power.

Mr Eban will insist that the question of an interim agreement and Phantom supplies should be kept separate within the terms of President Nixon's pledge that the balance would be maintained.

Israel's attitude is that even if she were to receive every Phantom and anything else she has asked for, this could not extract any agreement to a Canal crossing by Egyptian troops or an Israeli withdrawal in depth.

At the same time Mr Eban will impress on the Americans what he thinks the Egyptians do not fully understand, which might be an inhibiting factor in their failure to respond to Israel's proposals of last April: that Israel

has no intention of allowing an interim agreement to become a permanent arrangement, in which Israel would sit tight and the world would be encouraged to forget the Middle East.

No decision on Israel's standing request for continuing supplies of Phantom and Skyhawk jets is expected here until after the end of the General Assembly session, cables our Washington Correspondent.

Egypt's move

From our United Nations
Correspondent

Egypt will seek the adoption of a resolution in this year's General Assembly debate calling on Israel to "implement" the Security Council's November, 1967 resolution (Number 242) by a specific date, and specifying that the implementation must include withdrawal from all occupied territories.

The Egyptian Foreign Minister, Mahmoud Riad, is expected to arrive here next week and to stay on until after the Middle East debate. The Jordanian plan to precede the Assembly session with a Security Council meeting on Jerusalem was suddenly and surprisingly dropped last week.

Rome rabbi condemns racist play

From our Correspondent
Rome

Dr Elio Toaff, the Chief Rabbi of Rome, has condemned as "profoundly racist" and an "incitement to the lowest form of antisemitism" a satirical play entitled "Pig Judah," and starring the well-known Italian comic actor Riccardo Billi which has ended an open-air run on the Aventine Hill.

Described as a "biblical play" by its author, Guido Ammirata, the production was a skit on the activities of Judah and his daughter-in-law, Tamar.

Chief Rabbi Toaff's statement said that the play profoundly falsified the Bible and presented Jewish characters in the same way as was done during Mussolini's antisemitic fascist dictatorship.

Two protests were staged during the production. There were scuffles last week when spectators jumped on the stage shouting: "This is not Biblical truth." Police intervened.

An earlier performance was broken up by 30 students, most of them Jews, who hurled eggs and tomatoes at the actors and the audience.

Sing-song

From our Correspondent
Rio de Janeiro

Mr Aharon Yadlin, the Israeli Deputy Minister for Education, was greeted by a Hebrew song, "Hoveinu shalom ellechem" ("We have brought you peace"), when he visited the Lower House of the Brazilian Parliament in Brasilia. The singers were the members of the parliamentary education and cultural committee, whose chairman, Mr Euripides Cardoso de Menozes, had taught them the song. After addressing the committee on his plans for Israeli aid to Brazil in the educational television field, Mr Yadlin taught the committee "Jerusalem, the Golden," and conducted them when they sang it.

Riga protest

From our East Europe
Correspondent

A protest telegram has been sent to the Soviet authorities by 21 Jews from Riga because they have been unable to visit the mass grave of Jews murdered by the Nazis at Rumbula, near Riga.

Rumbula was the site of a massacre of thousands of Latvian Jews by the Nazis during the Second World War, and many of the victims were the relatives of Jews living in the Latvian capital today.

London planners return

From our Correspondent
Jerusalem

Three Greater London Council architects who went to Jerusalem early this summer in response to a request by the Jerusalem Council for technical planning advice are returning home this month.

A GLC spokesman said this week that the planning team was returning to London because it had finished its work. He pointed out that the GLC received requests for planning advice from countries all over the world and was always willing to help as much as possible. Political considerations did not enter into this.

Appreciation for the services of the London architects was expressed this week by Mr Meir Benvenisti, the Deputy Mayor of Jerusalem. Reports from the city suggested that the London men were ending their stay by



Mr Rachamin Timor (right), Israel's new Ambassador to Cyprus, presents his credentials to President Makarios.

Moscow prepares for links with Jerusalem

The Soviet Union is making cautious but calculated steps to prepare its people for better relations with Israel, to an official reporting here of a two-week visit by six Israeli Leftists.

The visitors have lent themselves to Soviet interpretations of the Middle East situation and that in their own country comments they have made to Soviet journalists during their trip ended on Tuesday.

The official Soviet news agency, Tass, has put out what one of the group called a "slanted" version of a meeting they had at the Soviet press agency, Novosti.

Tass quoted Mrs Ruth Lubitch, the only woman and the only Communist Party member of the group, as speaking out in favour of "liberation" of the occupied Arab territories and for recognition of the right to self-determination of Palestinian Arabs.

"This is demanded by the dangerous situation in the Middle East," Tass quoted her as saying.

One of the visitors, a trade unionist, Mr Moshe Edelberg, was quoted by Tass as saying: "The Israeli people is tired of the war and of the country's unilateral orientation to imperialism American forces."

Observers said that such reporting by the Soviet agency, if it appears in Soviet newspapers, which is very likely, seems designed to acclimatise readers to the fact that there are "progressive" citizens in Israel, i.e., those with views more corresponding to the "correct" ones in the Soviet view.

"This, they said, would get rid of the unrelentingly black image of Israel which has reigned in the Soviet mass media in recent years, and thereby aid the rapprochement that the Kremlin appears to be aiming at."

Professor Dan Miron, a teacher of Hebrew literature at Tel Aviv University, told Ruter in answer

to questions: "My impression is that there is clear differentiation in the image of Israel here in Moscow. Press attacks will not be against Israel as such, but against certain circles unpopular 'progressive elements'."

He said the group's discussions with members of the Soviet Peace Committee, official front organisation, of the Supreme Soviet Foreign Ministry officials, business it is to know what Government thinks of the East situation."

When the section of report dealing with the meeting with Novosti was quoted to him, Miron said it was almost whole tone of what we had been changed." — (Reuters)

Hannah on film

From our Correspondent

Menahem Golan, the producer, is to shoot a film on the life of Hannah, according to press reports yesterday.

The star, it is said, will be Farrah.

CALENDAR

Friday, September 10
Sabbath begins at 4.
Saturday, September 11
Portion of the Law (Tura)
Deuteronomy 24, 1 to 28
of Prophets (Hafara) Leviticus 19 and 20
Sabbath begins at 4.11.

Friday, September 11
Sabbath begins at 4.45.

NOTABLE DAYS

1971
5732
New Year 1st day
Fast of Gedaliah
Day of Atonement
Tabernacles 1st day
Hoshana Rabba
Shmini Atzeret
Simchat Torah
Chanukah
Fast of Tzav
New Year for Trees
Fast of Esther
2nd day
Rosh Hashana 1st day
2nd day
Yom Kippur
Sukkot 1st day
2nd day
3rd day
4th day
5th day
6th day
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JEWISH CHRONICLE

New Year Issue 5732

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Friday, September 17, 1971

Elul 27, 5731

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THE ORGAN OF BRITISH
JEWRY ESTABLISHED 1911

Strikes hit Israel

Continued from page 1

extra strain imposed on the airport police, who, while not looking for smugglers, continued to maintain their tight security checks for sabotage material in passengers' luggage.

A long meeting between Customs officials' representatives and Mr Pinhas Sapir, the Minister of Finance and Commerce and Industry, on Sunday night did not resolve differences.

However, Customs officials at the ports of Haifa and Elath returned to work.

Meanwhile, 26 Israeli customs officials supervising the bridge crossing points between Israel and Jordan had gone on strike, hanging over them for stopping work in sympathy with their Lydda colleagues.

On Friday of last week, a court-martial sentenced the 26 to jail terms of between 14 and 21 days, but suspended the sentences pending a ruling on whether they are employees of the Military Government.

The men have threatened to resign if the court-martial sentences are not withdrawn.

The court-martial was the first of its kind since Military Government was introduced in the West Bank in June, 1967. The Customs officials were summoned to appear before it after they rejected an appeal from the Military Governor to return to work.

The men replied that they were civilian employees of the Israeli Government and not members of the Army's administrative staff and courts-martial infringed their right to strike.

The customs men were expected to return to work yesterday (Thursday), in obedience to a district court order imposing heavy penalties for not doing so.

The airport workers, however, reached deadlock in talks with the Finance Ministry on Wednesday, and it was feared that they would stage another walk-out at the weekend.

In Jerusalem, postmen are resorting to semi-strike tactics in their continuing feud with the Post Office authorities over working conditions. They are refusing to deliver newspapers, printed matter, and New Year cards.

On Tuesday, members of the Grocers' Federation throughout Israel kept their shops closed in protest against the public's notion that grocers are responsible for recent price rises in a range of commodities.

The grocers apparently believed that this was the only way to divert anger away from themselves to the Government.

In some towns there were ugly scenes when grocers not belonging to the Grocers' Federation opened for business as usual. Other grocers, who had kept their shops closed, smashed windows, throw bottles and bread into the street and generally ran amok.

Side by side with the strikes, prices continue to rise.

Sir Alec will meet Sadat

By our Diplomatic Correspondent

The Foreign Secretary, Sir Alec Douglas-Home, leaves on Sunday for a three-day official visit to Egypt and will be meeting President Sadat on Tuesday.

Although the Middle East situation in General and the Arab-Israeli conflict in particular will take up most of Sir Alec's discussions with the Egyptian President as well as with the Egyptian Foreign Minister, Mahmoud Riad, he is not expected to put forward any distinctly British initiative.

The Foreign Office still holds to its view that the Washington initiative towards an interim agreement between Egypt and Israel on the Suez Canal forms the sole prospect of an ultimate settlement and that nothing should be done to interfere with or distract from America's diplomatic efforts.

SPECIAL FEATURES Rabbi Solomon Goldman, Rabbi Louis Jacobs, Alfred Sherman and Zachariah Shuster discuss the Jewishness of the non-religious Jew. Facing realities by June Rose. Time-bombs tick away by Michael Wallach. Start your own synagogue by Chaim Bermant. Interview with Israel's Ambassador. Rosh Hashana. Crossword.

The special New Year section containing these features begins on page 39

A. GAMES

ISRAEL AND MIDDLE EAST

Soviet-built jet shot down over Suez

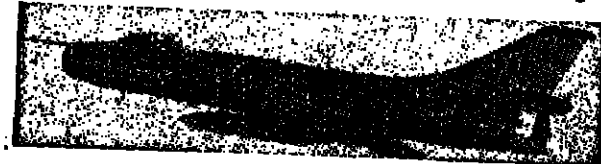
From our Correspondent Jerusalem

When Israeli soldiers opened fire on Saturday on a Soviet-built Sukhoi-7 flying somewhere between 300 and 400 feet over their positions at the northern end of the Suez Canal, their intention was to hit it. But it was only a chance shot from a medium machine-gun that sent the aircraft spinning to the ground on the Egyptian side of the Canal.

Military experts here point out that the chances of a low-flying, fast-moving jet being hit by small arms fire from a ground position are remote, even though this kind of defence is basic training for the Israeli soldier.

Two Sukhoi-7s came in over Kantara shortly after 12.30 pm and headed north at a speed of probably 500 miles an hour.

Their purpose, like that of two



A Sukhoi-7 in flight

similar overflights earlier last week, was undoubtedly to photograph Israeli positions on the edge of the Canal.

The machine-gun position which got one of the Egyptian jets was the last Israeli outpost at the northern end of the Canal—the same position which once downed a MIG in a similar fashion.

Whatever political use the Egyptians attempt to make of the in-

low-flying fast-moving aircraft of whose approach there is no advance notice.

Israeli gunners opened up again on Monday, this time on the Golan Heights, when a Syrian MIG-17 overflew their positions. No hit was reported.

The Syrian front has been the busiest in the past week, with a number of incidents involving both terrorists and Syrian troops.

Allon gives advice to Russians

Stockholm

"It is high time that Israel-Soviet relations returned to normal, although this cannot be expected to happen in the near future," Israel's Deputy Premier, Mr Yigal Allon, said here last week.

He told a press conference here during a week's visit to Sweden that, unless the Soviet Union re-established diplomatic relations with Israel, he did not "see how Russia can play a role in peace-keeping in the Middle East."

Mr Allon said that he did not know what measures Israel could take. Any move towards normalising relations between the two countries would have to come from the Soviet Union.

Mr Allon was pessimistic about relations with China as well. "We cannot hope for any normalisation in the near future," he stated.

He added: "I believe that diplomatic relations should be maintained between all nations regardless of their domestic regimes. I do not think that diplomatic relations should play a role in international affairs."—(Reuters)

Spy suspect arrested

From our Correspondent Tel Aviv

An unnamed resident of Tel Aviv has been remained in custody until Friday of next week on suspicion of spying for an Arab country.

Police would say only that he was aged 34 and had allegedly established and maintained contacts with an Arab embassy in Europe.



The Peruvian girl (right) who was persuaded by an Arab case containing hidden explosives aboard an El Al aircraft, conference in Tel Aviv. The girl on the left is a police officer.

How Arab terrorists duped girls

From our Correspondent

Two girls, one from Peru, the other from Holland, told a press conference here last Friday how they had been duped by their Arab "fiancés" into taking suitcases with explosives concealed inside them on to Israeli airliners in attempts to destroy them in flight.

The Peruvian girl, aged 21 and introduced only as Della, said that she now realised that Roberto Yusef Antonio, 34, whom she had met in Chimbote, northern Peru, had "used me as a tool. He is no good, a murderous criminal. He should be found and punished."

Yetta, the 19-year-old Dutch girl, who is studying to be an actress, said she had a message for girls all over the world: "If you ever meet any man, especially an Arab, do not trust him. . . . Never take anything from an Arab."

She continued: "I knew nothing about Middle East politics or about Israel, but I wanted to come here. My grandfather was a Jew."

She said that George Barrach, who had proposed marriage to her,

had bought her a ticket to Israel in Rome, and that she had turned him down. The girls said they were not under arrest, but say where they were arrested.

Police officers at the conference refused to say suitcases did not explode.

Three Arab terrorists of sabotage attempts in 1969 surrounded by security forces on Friday.

All are from the Jayous in the Yulm. Among the incidents they are believed to have been involved are an attempt to sabotage the labour exchange in the Soviet Union, Mr. Gorelik, a bearded 27-year-old, and his wife Chasidim—Jews, both of Yiddish, though with Russian accent. Mr. Gorelik's father, mother and brother, who are all Jewish, follow him to Israel.

They related that in

The long journey from Moscow to Jerusalem

When Soviet Jews are granted exit permits by the authorities, how do they feel and how are they taken to Israel? PAUL KOHN, formerly of Jewish Agency's Immigration department in London and now of the JPA, went to Vienna to meet some arriving Soviet Jews and then accompanied them on their flight to Israel. His eyewitness account of the occasion is given below.

Flight from Vienna to three hours. For the Jews on the airliner I journey was the last of a long journey from Moscow, Georgia, or more facing the new Israel.

Backgrounds and appearances as varied as the diaspora lived apart in the

two families from one from each of two communities in that city. Ural, where an estimated 100 Jews remain.

Asian in style was the family of Emanuel, 58-year-old hatmaker, accompanied by his wife and a daughter aged 8 to 10. Two and a daughter had

him in Tashkent awaiting to Israel in Rome, exit permits. The Sivo- his mother would turn ticket to Holm.

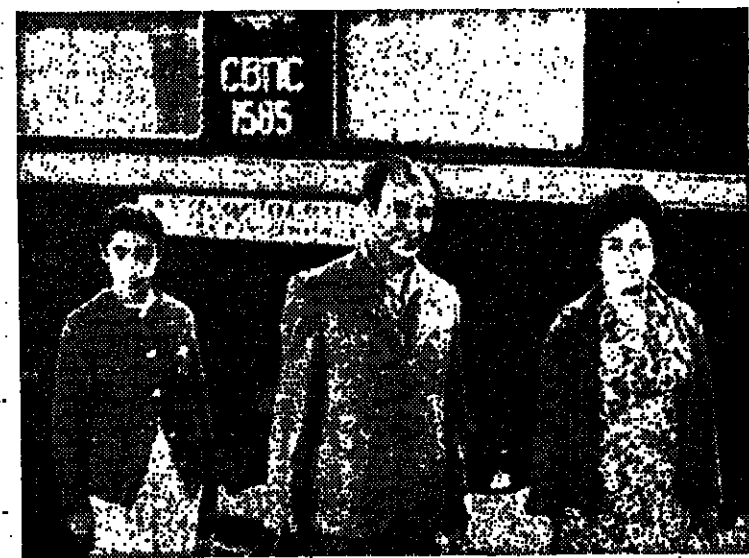
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Good-bye to the Soviet Union. Russian Jews allowed to leave arrive in Vienna on the first stage of their journey to Israel.

slovakia or Austria, depending on his route. Once permitted to leave, he is given a deadline to quit the country, which may be anything from five to 20 days.

Besides the exhaustive "run around" which reaches its hectic climax in the final days, the likelihood of losing one's job and the harassment "getting out" costs a lot of money—500 roubles (2200) as payment for the mandatory re-

beds, mattresses, blankets, a table, chairs, a kettle, a kerosene lamp. It is a very basic start to a new life. It may be in Ashdod, Ashkelon, Beersheva, Lydda itself, Kiryat Malachi, Migdal Haemek, or anywhere where housing is available on a given day. The Jewish Agency, we are told, tries its best to adapt to the new immigrants' wishes regarding where they are housed. The policy is not to settle one or two families among other ethnic groups, as this has in the past rarely proved successful. The melting-pot theory works itself out later, in the schools, the streets and the Army.

A three-roomed immigrant flat today costs about 24,000 to build. Add the cost of health services, education, subsidised employment, transport and transit facilities, and the cost of the immigration and initial integration of a family from Russia comes to over 28,000.

Russian immigration falls into three categories—professionals, academics (those two forming the "work force," who are keen to find jobs as soon as possible) and the aged, sick and invalids who number about 12 per cent of Russian immigrants. For the latter "social welfare solutions" are required.

Problems with the social integration of Russian Jews have also surfaced. Decades of the Soviet Communist way of life have left their mark. In some cases, individual initiative has been stifled, and some newcomers are surprised that no commissars are there to direct them to work or to a ready built community centre.

Dr Pinhas Khnoch, 36, of Dvinsk in Latvia, is the elder brother of Leib Khnoch, sentenced to ten years in a labour camp in the first Leninist "hijacking trial" last December. Dr Khnoch, his psychiatrist wife and their four-year-old daughter, arrived in the Jerusalem Absorption Centre four months ago, after two years of repeated demands to leave.

Dr Khnoch feels that world Jewry's support for Soviet Jewry is crucial. "Jews have to protest and demonstrate, and seek the aid of non-Jews, on behalf of those imprisoned on trumped-up charges. The Jews of the world have the strength to help Soviet Jews," he asserted.

Haifa's exercise in image-building

From MAIER ASHER—Haifa

Mr Moshe Fleiman, the Mayor of Haifa, has created a completely new public relations department in the municipality and has appointed Mr Shaul Bleber, for a long time the head of the Israeli Army's entertainments section, as its head.

This is the first attempt by Haifa, the sick man among Israel's three large cities, to improve its image both among its residents and in the wider world of investment and tourism.

Mr Abba Hushi, Haifa's former strong-man Mayor, who died two years ago, left behind him a desert as far as human relations are concerned. During his tenure of office municipal staff were chosen for obedience rather than talent and initiative.

His authority was such that only the smallest matters were left to the discretion of even senior officials, and the resulting passivity and dilatoriness of the municipal apparatus has so far remained unchanged.

Mr Fleiman, who was Mr Hushi's deputy, but was later elected Mayor in his own right, also has to combat the tradition so sedulously fostered by his predecessor that Haifa must remain a "red" city—a workers' city, where the votes would always be faithfully delivered to the Establishment.

This reputation of Haifa's has driven away investors, intellectuals, traders and industrialists, and has left the city only with its inanimate beauty, which tourists look at briefly on their way to Haifa, more variegated centres like Tel Aviv.

While hotel and factory construction in Tel Aviv and Jerusalem is booming, not a single hotel has been built in Haifa for the past ten years. While the population of other cities is swelling with new immigrants, Haifa has been receiving only 4 per cent of the new arrivals.

Every time elections approached,

the municipality would issue a list of the grandiose projects it planned. Later it would become known that these had fallen through because of lack of investors. Now, when serious investors appear to have been found, the city has been split into two factions, one firmly opposing the development plans as presented and the other favouring them.

The "conservationists" are headed by Dr Rouven Hecht, the owner of a large grain silo in the centre of the city. They oppose the plans of two Israeli investors, the Federman brothers, to build a new tourist centre on the crest of Mount Carmel, with hotels, shopping arcades and blocks of flats overlooking Haifa Bay. This would replace the present old and inadequate shopping-centre.

The "conservationists" claim that the scheme would mar Haifa's beauty for generations to come and have launched a vociferous campaign against it, gaining the support of some newspapers in the process.

The Mayor, who feels that many of the arguments advanced by the opponents of the development plan do not correspond to the facts and are to a large extent aimed at discrediting him, has so far had no means of countering their campaign.

He is also not helped by the fact that he is not on the best of terms with his own political sponsors, the city's Labour Party leaders.

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Historic Sephardi houses destroyed in Safed

From our Correspondent

Last-minute changes of heart on the part of the Israeli Housing Ministry and the Jerusalem municipality have saved one of the most beautiful sites in the city from destruction by bulldozers and building contractors.

But in ancient Safed, official intervention was too late to save a number of 400-year-old houses in the historic Sephardi quarter from destruction, including part of the house of Rabbi Itzhak Luria—the Ari—one of the great masters of the Cabala. The Jerusalem site which has been preserved is in the immediate area of Government House, once the seat of the British High Commissioner and now the headquarters of the United Nations Trust Supervision Organisation.

Both the Housing Ministry and the municipality had plans for the houses and hotels on the land.

While the decision there is now being considered change of part of the authorities, there is good reason that strong international presentations had a cancellation of the plan.

The destruction of the houses in Safed was on the private initiative of Braslav Chasidim, an expression of approval of the Mayor.

The intention was to establish a yeshiva and Orthodox residential area on the Sephardi quarter.

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Rabbis in new row over mamzerim

From our Correspondent
Jerusalem

It looked earlier this week as if Israel's now celebrated mamzerim (bastards), Hanoch and Miriam Langer, would be able to have new evidence in their favour reconsidered by the Supreme Rabbinical Court.

Three members of the court who had already heard their case intimated that they were ready to invite the other dayanim (rabbinical judges) to join them on the bench if the Langers requested a new hearing.

This idea had the approval of the Ashkenazi Chief Rabbi of Israel, Rabbi I. J. Unterman, and the Langers' lawyer, Mr. Ram Caspi, was considering it, as well as mulling over whether to ask the Chief Rabbi of Tel Aviv, Rabbi Shlomo Goren, to appear with him on his clients' behalf.

When he was Chief Rabbi of the Israel Defence Forces, Rabbi Goren reportedly uncovered evidence to support the Langers' claim that they are not in fact mamzerim according to the halacha.

So far, so good. But this week two Sephardi dayanim withdrew their agreement to serve on the Supreme Rabbinical Court if the mamzerim case came before it.

They did so on the advice of Rabbi Itzhak Nissim, the Sephardi Chief Rabbi, who was apparently angered by Rabbi Unterman's sudden about-face over a move which Rabbi Nissim originated and Rabbi Unterman had long opposed.

Maariv, the evening newspaper, this week reported the case of a 60-year-old European Jew castorated by the Nazis who was refused permission to marry in Israel because emasculation is a halachic barrier to marriage.

The same prohibition applies to soldiers wounded in war and men similarly injured in accidents.

Woman sues Arab husband

From our Correspondent
Jerusalem

Mrs Helen Dakar-Sanduka, one of two Jewish women who married Gaza Moslems before the Six-Day War in 1967 and revealed themselves to the Israeli authorities after the war, is suing her ex-husband for support in the Tel Aviv district court.

This is her third application. The first was rejected because of the husband's plea that as a Gazan he was not subject to the jurisdiction of the Israeli courts.

The second time he pleaded that as a Moslem he could only be brought before a Moslem religious court in a matter of personal status.

This third application is likely to succeed, since the man has now converted to Judaism.

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Israeli Falashas conversion



Falashas in Ethiopia take a break from disc-ploughing

From a Correspondent

A number of Falashas in Israel have applied for conversion to Judaism, according to the Israeli evening newspaper, Yediot Aharonot.

The dark-skinned Falashas, who come from Ethiopia, have practised Judaism for centuries. Their males are circumcised at the age of eight days and they scrupulously observe the Din (Jewish law).

The rabbinate in Israel and elsewhere has long been divided over whether the Falashas are really Jews, and although about 100 of them have settled in Israel—and some of them have sons in the Israel Defence Forces—they are not officially recognised as Jews. It is because of this that, according to Yediot Aharonot, some have applied to undergo conversion.

In Ethiopia there are about 80,000 Falashas, many of whom wish to emigrate to Israel. Before they can leave Ethiopia, however, they have to show proof to the

Ethiopian authorities that they will be work waiting in Israel. The ambiguity of the phenomenon in Israel tends to make full-scale arrangements and falling made to receive them.

The Falashas in Israel have a rapid "Look at my daughter" of the in-Israeli and she is of the mainland Ethiopian. For the time being, she is nothing.

The Falashas should be added to the list of the so-called "water polluters," Negroes of African origin, who practise Judaism.

The first stages of a five-year plan in the Hebrew University in Haifa, the Selassie I University in Addis Ababa to establish a unit for teaching and courses for the Falashas. Ethiopian students will be admitted during the academic year next month.

OVERSEAS NEWS

Venice Ghetto faces slow death

From TULLIA ZEVI—Rome



The crumbling exterior of the Venice Ghetto "skyscrapers," many of which are from the sixteenth century

There were Jews in Venice as early as 1020, and when the city allowed Jews to change and lend money at a fixed interest rate in 1366, the basis for a flourishing community was established. At the beginning of the sixteenth century, when a wave of persecution forced Jews all over Europe to seek refuge in some area that would tolerate them, Venice, then at the height of its splendour, proved to be such an area. Since then, the Jewish community of Venice has been a melting pot. The first to arrive were those fleeing from the Spanish Inquisition. They were soon followed by others from Central Europe, and by Jews from other parts of the Italian peninsula. To this community, the Republic of Venice assigned a small area in 1516 which became the first ghetto in world history. The word itself is believed to be of Venetian origin, because the Venetian word for the casting of metal in the foundries that used to be situated there is "getto". In its long history, the Venetian Ghetto declined from the glorious peak of the sixteenth century, when the arts and sciences blossomed and most of the financial activities of the wealthy republic were transacted there, to an isolated area of extreme poverty, until all Italian ghettos were opened in the nineteenth century. The ghetto was built around three nuclei: the "New Ghetto," assigned in 1516 to Jews of German and Italian origin; the "Old Ghetto," assigned in 1541 to the Spanish and Levantine community; and the "Very New Ghetto," which was added in 1603. Five synagogues built during the sixteenth century for the various rites, one of them designed by the famous Longhena, surrounded by cramped six-storey buildings are a visible record of the rise and decline of the Venice community. Besides suffering from the same evils that are afflicting the rest of Venice, the Ghetto has its own

particular kind of sickness, stemming from its history and from the type of relationship the Venetian Republic established with its Jews.

By not allowing Jews to own property, it discouraged the strengthening and renovation of old structures. By preventing the quarter from expanding horizontally, it forced Jews to solve their housing problems by building vertically. This gave Venice its first and only "skyscrapers," but it overloaded the existing buildings. Surveys by experts clearly indicate that, unless the Ghetto is restored in the immediate future, it may be lost as an entity forever. However, plans are now being drawn up to save off this threat.

A "Committee for the Venice Jewish Historical Centre" was formed this year to "inform public opinion of the historical, cultural and artistic significance of the Venice Ghetto, to draft an organic restoration programme, to collect the necessary funds in Italy and abroad, and to carry out restoration work." Its members include leading Italian Jewish and non-Jewish personalities.

A technical survey of the most urgent work required in the five sixteenth-century synagogues has already been carried out. The committee has also submitted a memorandum suggesting that the Venice Ghetto be chosen for a detailed sample restoration project under the auspices of the United Nations Educational, Scientific and Cultural Organisation (Unesco).

Contacts are being planned with West German cultural institutions suggesting that they sponsor the restoration of the German Synagogue. Appeals for technical and financial assistance are being made to Jewish communities and organisations throughout the world. Contributions can be sent to the Committee, c/o the Italo-Israeli Bank, Via Romagnoli 1-20121, Milan.



The interior of the beautiful Levantine Synagogue in the Venice Ghetto

Conferences are being planned with West German cultural institutions suggesting that they sponsor the restoration of the German Synagogue. Appeals for technical and financial assistance are being made to Jewish communities and organisations throughout the world. Contributions can be sent to the Committee, c/o the Italo-Israeli Bank, Via Romagnoli 1-20121, Milan.

The Italian National Committee for Venice has announced that it will double the amount raised by the "Committee for the Venice Jewish Historical Centre." This is a good start, but there is a long way to go.

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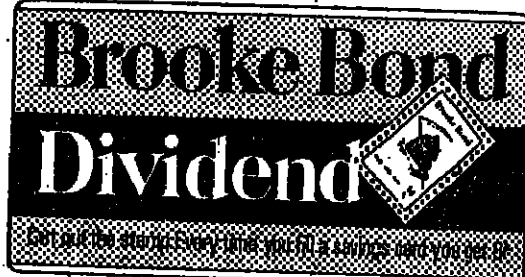
It's more glamorous as it's just been redesigned. And now that it's open again Fay Schindler will be doing to organise even more Kasher banquets. For between 300 and 650 people.

So if she hasn't been able to accommodate you in the past few months, give her a ring at 01-435 4223. And ask her about the face-lift.

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**THE GUARDIAN
FINANCIAL TIMES
and
SUNDAY NEWSPAPERS**

Turks showing anti-Jewish drive sympathy for Israel

The Army-backed régime of Professor Nihat Edem, Minister of Turkey, seems to offer new opportunities for the Jewish community as well as for Israel.

The new Government and the military authorities in major provinces where martial law has been in force have succeeded in restoring law and order after several months of Left-wing and Right-wing riots and so-called urban guerrilla activities.

One of the targets of the "Turkish People's Liberation Army," a militant Leftist guerrilla organisation, was the Israeli Consul-General in Istanbul, Mr Ephraim Elrom, who was kidnapped and murdered last May.

The manifestations of Left-wing and Right-wing extremism in Turkey last year were of particular concern to the Jewish community because of the anti-semitism expressed and the threats and violence directed against some Jewish individuals and firms.

In consequence, a few thousand Jews, including young people, in Istanbul, Izmir and other communities emigrated, mainly to Israel, reducing the total Jewish population in the country to about 28,000, of whom some 22,500 live in Istanbul.

The new régime has brought the security and stability to the country that the Jews have always wanted in order to live peacefully and progress in their work. Most of them are businessmen, merchants, shopkeepers or industrialists.

With the extremists fading out of the picture, antisemitism is no longer a problem. The notorious antisemitic daily newspaper Bugün has been closed down by the military authorities. Some journalists and writers who occasionally attacked the Jews and Israel have been charged with extreme Left-wing or revolutionary activities.

Jewish communal life continues normally, although the effects of emigration are beginning to be felt. There are fewer pupils in the Jewish high school and three elementary schools; far fewer in the Jewish orphanage and more non-Jewish than Jewish patients in the hospital, which is also facing financial difficulties.

Attendance at synagogue and in Jewish clubs has dropped, but the Chief Rabbinate, headed by Rabbi David Asseo, and the communal organisations are working hard to keep Jewish influences alive.

As a whole the community remains attached to Jewish traditions, with the High Holy-days, if not the Sabbath, widely observed.

The change of Government and the events of last May appear to have brought better understanding and more sympathy for Israel among most Turks.

The previous Conservative Government of Mr Süleyman Demirel

From our Correspondent

There has been a marked deterioration in the situation of the Jewish population in the Soviet Republic of Georgia. Until Georgia was relatively free from antisemitism, but in past years there has been a marked increase in anti-Zionist incite-

ment in Georgian-language press and programmes broadcast by radio have grown and followed by antisemitic and shouts at passing Jews in cases of violence.

At this, more or less the only antisemitic Georgians on the backward elements of the Orthodox population (who are under the influence of the Orthodox but now the poison of Zionism has begun to spread to part of the population).

A short time ago it was said that Georgian Jews were less discriminated against than elsewhere in the Union. Now, Georgian Jews have been told a decision has been made to replace them by non-

Jews. It has been made to feel additionally insecure, many Georgian intellectuals have joined those applying for permits to emigrate to Israel.

There is a great deal of bitterness in the republic over the limited number of exit permits granted to Georgian Jews, who are convinced that this and the growing anti-Zionist campaign are the result of instructions from Moscow.

There appear to be for better relations between two countries under the régime. In the past, Mr Edem has advocated neutrality in the Arab conflict and he expressed his sympathy for Israel's economic achievements.

The "technocrats" from the Edem Cabinet are believed to have shared some of his views.

There was much sympathy for Israel after the kidnapping of Mr Ephraim Elrom. He was regarded as a martyr by many Turks, greatly embarrassed by the atrocity committed in the for the first time.

The disclosure by the Minister and other officials of the close association of the terrorists with the Arab organisations and the fact they received in some Arab countries has increased anger against the Arabs.

Meanwhile, Turkey's Western allies have proved since the advent of the new Government, and the military authorities are aware of the Soviet threat.

All these various factors could establish Turkey as a prominent role in the Middle East, too, could benefit of peace in the region.

From our Correspondent

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Kukui appeal dismissed in Moscow

From our East Europe Correspondent

The appeal by Mr Valery Kukui, a 33-year-old Soviet Jewish engineer, against a sentence of three years' imprisonment imposed in June for protesting against the first "kidnapping" trial in Leningrad in December, 1970, was dismissed last Friday by the Supreme Court of the Russian Soviet Federal Socialist Republic.

Mr Kukui, one of eight Jews in Leningrad who signed a letter of protest against the Leningrad trial, was charged with "slandering" the Soviet authorities.

About 200 Moscow Jews, including friends of Mr Kukui, waited in front of the court buildings on Tuesday of last week when the appeal was expected to be heard, but it was postponed in spite of protests by Mr Popov, the defence lawyer.

According to the Daily Telegraph the public was barred from the proceedings on Friday, only near relatives being admitted, and for a short time after the opening. Professor Andrei Sakharov, a member of the Soviet Academy of Sciences.

Professor Sakharov and two other founders of the Soviet Human Rights Committee wrote to the presidium of the USSR Supreme Soviet (Parliament) about four months ago pleading for the release of the Soviet Jews jailed in the two Leningrad and other trials and for an end to further trial proceedings against Jews.

Mr Kukui was arrested soon after he applied to emigrate to Israel in March.

Plea to Kosygin

From our Correspondent

Rabbi Bent Melchior, the Chief Rabbi of Copenhagen, and other members of the Danish Committee for the Rescue of Soviet Jewry, will attempt to meet Mr Alexei Kosygin, the Soviet Prime Minister, when he visits Denmark in December.

Women's lib in prayer book

From our Correspondent

A handsome new liturgical publication for the Kol Nidre service will this year be used for the first time in many Conservative synagogues throughout the world.

The 88-page prayer book pamphlet "Yom Kippur Maariv" is published by the Rabbinical Assembly.

Edited by Rabbi Jules Harlow of the Conservative organisation, the experimental pamphlet will be part of a new edition of the Machzor to be published by the Conservative rabbis in 1972.

Rabbi Wolfe Kelman, the executive vice-president of the Rabbinical Assembly, points out that women's lib has not been forgotten in the new prayerbook, which uses a poem by Miriam Kubov, whose husband was the head of Yad Vashem in Israel.



Their first Kol Nidre night in Israel...

For 50,000 Immigrants this will be their first Kol Nidre Night in Israel. For them Israel means Survival. We must ensure that survival - whatever the cost.

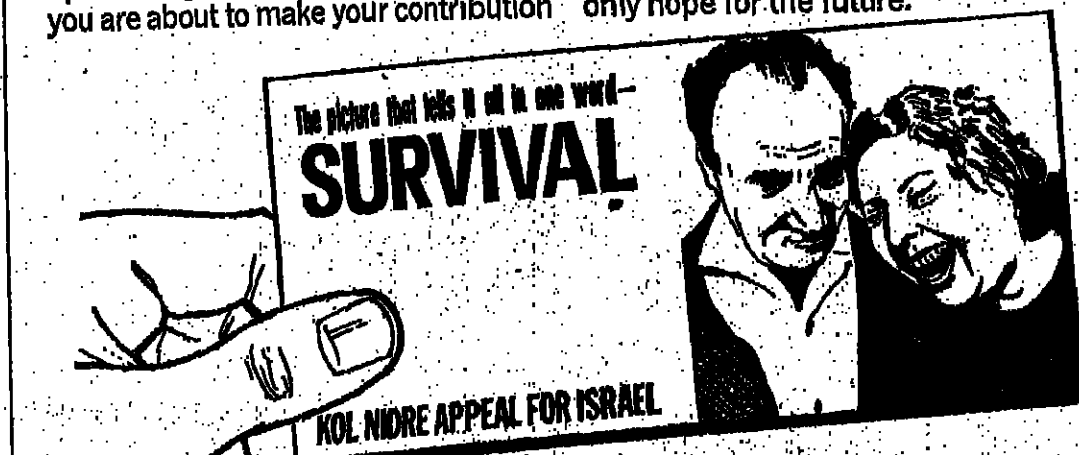
TO GET TO ISRAEL JEWS ARE READY TO -

* Suffer discrimination * Lose their jobs * Lose their homes * Spend years in hard labour camps

FOR ISRAEL SURVIVAL MEANS -

* \$2 million spent every day on defence - which eats up 90% of all income from taxation
* \$5 million a year needed to support 16,000 disabled war veterans
* Building urgently needed housing - for new immigrants and the underprivileged
* Building new schools if the nation is to keep abreast of essential educational and vocational needs
* Building additional hospitals so that hospital beds are available for those in urgent need of them
* Family bread-winners - fathers, sons, brothers - spending two months of the year away from their homes and work whilst serving in the Reserves.

On your seat in synagogue on Kol Nidre Night there will be a card with your name upon it. As you take the card in your hand you are about to make your contribution to Survival... the survival of Jewish communities throughout the world... and the survival of the State that is their only hope for the future.



SURVIVAL IS IN YOUR HANDS
Give Responsibly
KOL NIDRE APPEAL FOR ISRAEL
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Cardiff row after press disclosure

The Cardiff Jewish community is incensed at the action of Mr Jack Silver in disclosing to the non-Jewish press a disagreement he has had with the officers and board of management of the local Jewish Home for the Aged.

A demand for Mr Silver to

Manchester Yeshiva's jubilee

From our Correspondent

Nearly every Jewish community in Britain—as well as numerous overseas—have cause to be thankful to the Manchester Yeshiva which, over the past 80 years, has supplied their rabbinical needs, claimed Mr Saul Rosenberg, the president, at the Yeshiva's diamond jubilee dinner on Monday.

Mr Rosenberg expressed appreciation that £71,000 had already been raised towards the building of a new yeshiva building in Crumpsall, but stressed that £40,000 was still needed.

Dayan I. Golditch, head of the Manchester Beth Din, spoke of the outstanding contribution to the yeshiva made by the Hubert family of St. Anne's.

Councillor Leslie Donn, president of the Council of Manchester and Salford Jews, appealed to every Jewish family to contribute £1 for each family member.

Presentations were made by Mr Rosenberg to both Mr and Mrs Arthur Hubert and Mr and Mrs Walter Hubert.

From our Correspondent

resign his position as a trustee of the home was made in a resolution passed at an emergency meeting last week. It stated: "By his irresponsible conduct in discrediting the name of Cardiff Jewry... Mr Silver's actions are not in the best interests of this home but rather... designed to do harm to the cause he claims to support."

Mr Silver, who is also a life governor of the home, claimed in a local newspaper that the nearly completed new building, being erected because the old home had to be demolished to make way for the construction of a new road, should not have been built without his consent as a trustee. The estimated cost of the building is £145,000.

"In my view," Mr Silver is reported as saying, "it is a rotten building and a rotten design and they have spent too much money on it. I have told the members not to spend any more money on it until they have a signature from the trustees."

Mr Jack Bernstein, the president of the home, claimed that Mr Silver was at the meeting at which the go-ahead for the project was given. "The trustees are to act in accordance with the board's direction. The trusteeship has no powers. It is merely an honour," he said.

Outing for blind

Two coachloads of Jewish blind people from Manchester, together with their attendants, spent a day in Blackpool where they were entertained to lunch, tea and a concert at the Blackpool Jewish Social Club.

Birmingham's new home for the aged

From our Correspondent

The foundation stone of Birmingham's new home for aged Jews was laid on Sunday at a ceremony attended by more than 200 of the leading members of the community.

The stone was laid by Mr Ralph Silverstone, who for many years has been closely identified with the care of aged Jews in Birmingham.

The home, in Park Road, Moseley, will cost about £150,000, and is due to be opened in twelve months' time. It will at first house 20 residents for whom there is no room at the present home, "Tudor Lodge."

Mr Sidney Cassell, president of the Birmingham Jewish United Benevolent Board, who presided at the ceremony, announced that £115,000 had already been collected towards the project, but that sum had come from fewer than 200 families.

Tribute was paid to Mr Silverstone for his work for the Board in general and the home for aged in particular. The new home was being built, said Mr Cassell, largely as a result of the foresight and inspiration of Mr Silverstone's late wife, Joy, who for 13 years had been chairman of the ladies' visitation committee.

Mr Silverstone was presented with a silver trowel by the home's architect, Mr M. A. H. Hobbs.

The Rev Sidney Gold, Rabbi J. Cofnas and the Rev R. Brookes officiated at the ceremony.

Newcastle

The Old Hebrew Congregation ladies' guild have purchased a new chupa for the Leazes Park Road synagogue in memory of their late chairman, Mrs M. Galoff.

Civic service in Margate



Escorted by the mace-bearer the mayor enters the synagogue.

History was made in Margate last week when a civic service was held for the first time at the synagogue, Godwin Road, Cliftonville. The service was held to mark

Rehov Benas?

From our Correspondent

The Liverpool Zionist Central Council is to ask the Mayor of Jerusalem, Mr Teddy Kollek, and the Municipality to name a street after Mr Bertram B. Benas, who died in 1968.

Besides having been a lifelong stalwart of the Zionist movement, the late Mr Benas was personally associated with the acquisition of the site of the Hebrew University on Mount Scopus from Sir John Gray Hill, a Liverpool businessman who owned the land.

The Liverpool Nussach Ari Congregation will again be holding its Holy-days services in the annex of the Greenbank Drive synagogue, by permission of that congregation's honorary officers.

From our Correspondent

The installation of Council Anish as the first Jewish of Margate. Accompanied by Mayor, Mrs. Peggy J. Mayor welcomed other members of the borough council and guests from the provinces. The Mayor said:

In his address the Rev spoke of the valued services of Council Anish had given to the borough and to the community since he arrived from London years ago.

Among those present were Lady Janner, Lord Janner, the Shabbat service to the many members of the congregation.

Southend

A social evening and the summer show at the Cliffs Pavilion, organised by local Mizrahi Women's Association, resulted in over £1,000 being raised.

FOCUS

Come join the prayer scene

The New Year inaugurates a season of prayer. One of our younger ministers, Rabbi CYRIL HARRIS, tells the younger Jew what there is in prayer for him.

"I sit in the synagogue on Rosh Hashana and Yom Kippur and it's hour after hour just taken out of my life... the services are a terrible restriction."

"I say to myself: listen, for thousands of years Jewish people have been getting inspiration from celebrating these days. What's the matter with me?"

Two teenage views—no prize for guessing which is the more typical. But the very existence of the questioning youngster poses the problem of how to help him. Caught between the majority of his contemporaries who make holidays of Holy days and the few who keep faith with Judaism all year round, the earnest youth Yomtov has a major dilemma on really wanting something out of hand.

What can be done to aid such a youngster? How can a stand-up for prayer become as meaningful as a sit-down demonstration?

A realisation that some festival aims actually do coincide with enlightened teenage views helps.

Take the overall theme. The passion for a better world, worthy of God and capable of human achievement, underscores the prayers. To the adults, fixed or compromised in spiritual stance, the annual call usually falls on deaf ears. To the idealistic youngster, sensitive to the faults of mankind, the appeal is timely.

A further meeting-point is the doctrine of collective responsibility. The idea that we must all pitch in together to solve the evils of society carries the wholehearted support of youth. The young worshipper thrills to the Jewish way of confessing sins, in public for everyone to hear and couched in plural language for each to share his neighbour's guilt.

For to him the circle of involvement must be drawn wide. Every single one of us is responsible for the human predicament.

Fasting on Yom Kippur can be a strangely moving experience for the young. More acutely conscious of the suffering hungry, of Bangla Desh, for example, sincerely anguished at widespread poverty, the sixth-form faster dispenses with pandering to self and the ubiquitous smelting-salts.

Aware of appetites other than his own, the recitation of Isaiah's plea for a proper fast "to deal thy bread to the hungry and bring the

poor to thine own house" strikes a chord in the teenage heart.

Gaining spiritual uplift from synagogue services is no easy matter. The combination required includes familiarity with the prayers, a favourable congregational atmosphere, a reverent mood in the individual praying.

But even for the uninitiated a deliberate effort to bring something to the service instead of expecting automatic religious stimulus can work wonders. Especially an attempt must be made to relate the ancient prayers to the topical scene.

To pray on Rosh Hashana for peace in the year ahead is one thing. To pray for peace and at the same time think of the Middle East situation, of Northern Ireland, or of Vietnam is another thing entirely.

Praying for the well-being of the House of Israel can be a neutral exercise. Using the same words but pouring out one's heart for Soviet Jewry can render a dull prayer poignant with purpose.

A time-honoured custom requires a father to bless his children before Kol Nidre. In an accompanying prayer he asks of his children that "your craving be for God's law, that your eyes see into the distance, that your mouth speaks wisdom and your heart harbours the respect of God."

Searching for a challenge, our youth would do well to try living up to that.

Nasser played against the world Usually he won

Now, for the first time, the authentic view from Nasser's side. Exclusive and original documents show how he dealt with world leaders from 1952 onwards. It's the dramatic story of the man who dared make Egypt great again.

Written by Mohammed Hassanein Heikal, editor of Al-Ahram, this series discloses a fascinating insight into Nasser's gambits and gambles.

Why was there such personal animosity between Eden and Nasser?

How did he constantly out-manoeuvre the top brains in the White House?

How did he both baffle and win the respect of the Kremlin?

Make certain you read Nasser: the unique and historic inside story, only in the Sunday Telegraph.

Exclusive and original documents only in
Sunday Telegraph

TRADITION

Rosh Hashana customs

Magin is the term for the custom of eating a sheep's head as a portent of good luck. The head of an animal was a reminder of the Akeidah, the binding of Isaac, which according to tradition took place on the New Year's Day. It also enshrined the idea that the consumer might be "ahead" and not "backward" in his undertakings during the ensuing year.

Nuts were studiously avoided. The numerical value of the Hebrew word for nut (*egoz*) is the same as the Hebrew word for sin (*chet*), with the last letter, aleph, omitted. An additional reason is that nuts stimulate saliva, and therefore distract the attention of the worshipper.

Some Jews have the custom of wearing white, the symbol of purity and innocence. "Unlike the accused who is dressed in black before the tribunal, Jews are dressed in white on the Day of Judgement in trust of a favourable verdict," says the Mishna.

It was also the custom in some communities for the loaves of bread of the Festival to be baked in the shape of ladders, a reminder of the ascending and descending angels of Jacob's ladder, and of the changing fortunes of human beings.

The most picturesque ceremony is that known as Tashlich. On the first afternoon of the Festival (or on the second if the first day is a Sabbath), it is customary to congregate near a running stream, and recite a passage from the prophet Micah, chapter 7, verses 18-20: "And thou wilt cast—tashlich—all their sins into the depths of the sea", and supplications are offered.

When, and where the custom arose is obscure. The Holy Zohar (mystical commentary on the Pentateuch, c. 1200) refers to it when it says: "Whatever falls into the deep is lost for ever, it acts like the scapegoat for the abolition of sins."

R. Jacob Mölln (died 1427), the author of an important com-

pendium of liturgical and communal customs called *Sefer Maharil* says: "It is a reminder of the Akeidah. Satan threw himself across Abraham's path in the form of a deep stream and tried to prevent him from sacrificing Isaac. Abraham and Isaac plunged into the river up to their necks and prayed for divine aid; whereupon the river disappeared."

R. Isaac Horowitz (known as "Shelah") says: "It is praiseworthy to observe the Tashlich ceremony by a stream where fish abound," because, he says, we are compared to fish suddenly caught in a net. So we are caught in the severe net of divine judgement, and gazing at the stream, we are thereby stirred to penitence.

The Cabalists had the custom of emptying their garments at the Tashlich ceremony, to symbolise the casting off of the Kelipot ("shells"), clinging demons of sins, and thereby becoming clean of all sin.

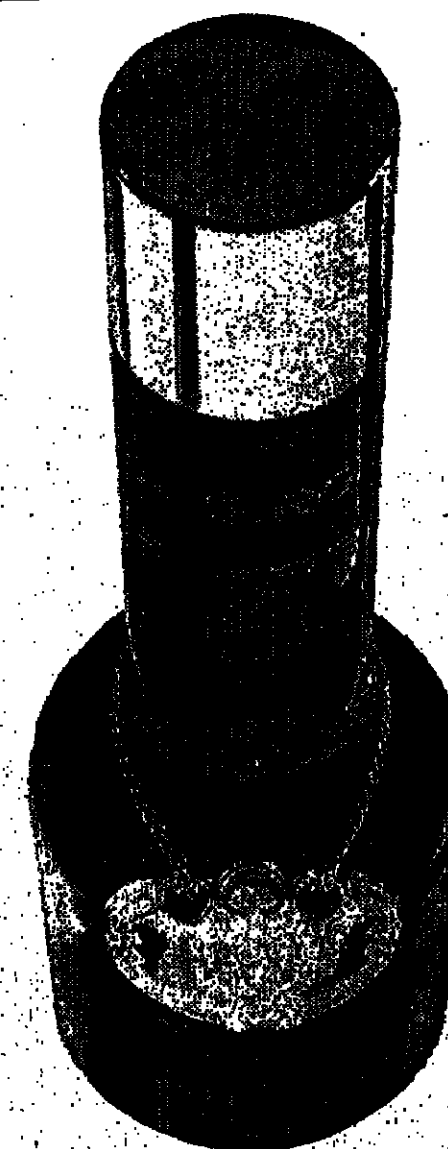
In some European communities Jews would actually jump into the water and swim around like the fish of the sea, instead of only shaking the hem of their clothing on the bank of the river. When asked why they did so, their reply was that by this act they were purified of all their sins, for the waters of the river washed away all the sins that they had committed during the past year.

Finally, the one hundred notes of the Shofar are sounded on both days of Rosh Hashana, unless one falls on the Sabbath, on a curved ram's horn. The Shofar has to be curved to symbolise the contrite heart repenting on the most solemn days of the Jewish calendar.

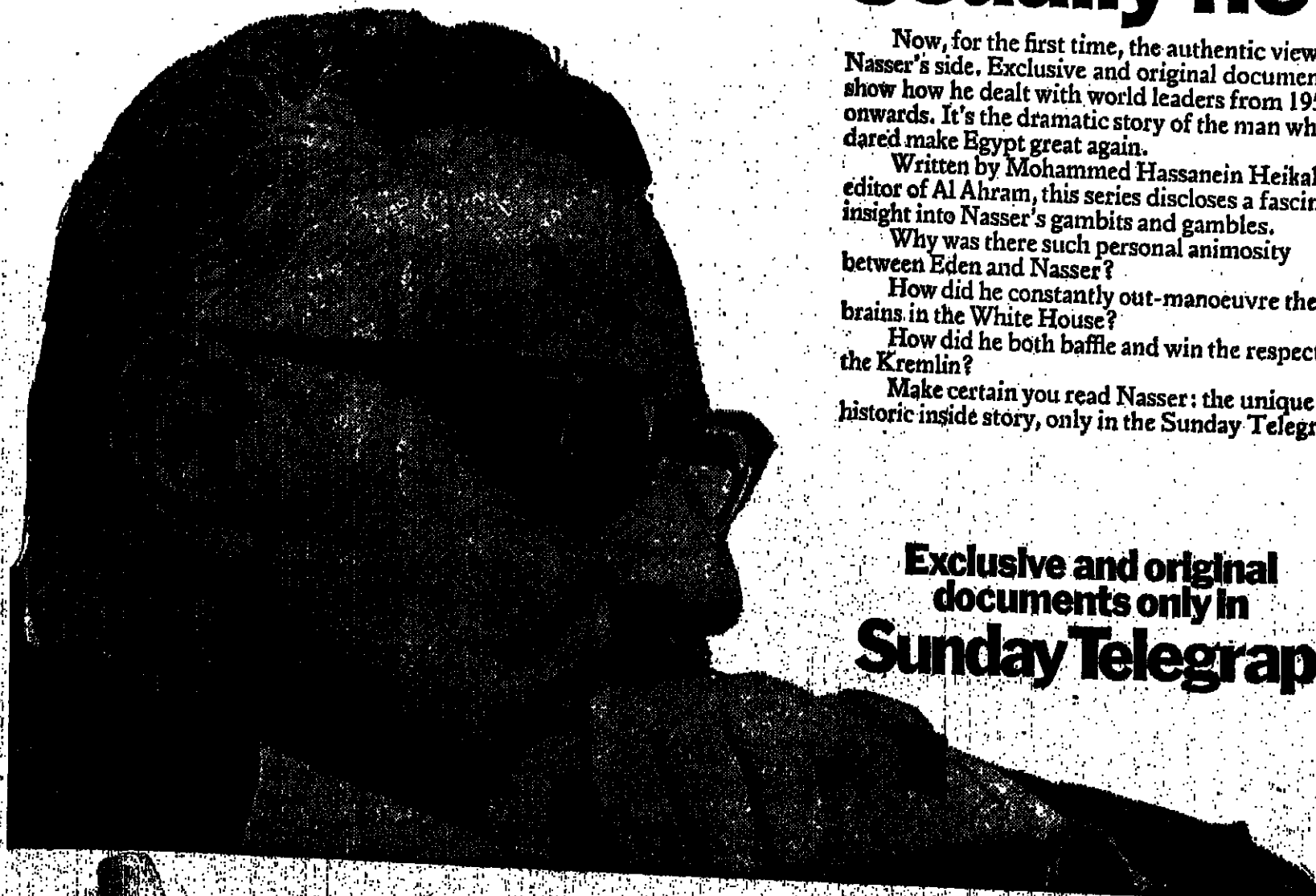
May we all approach this New Year in this exalted spirit.

BARNETT JOSEPH

The writer is the minister of the Hackney Synagogue and an honorary chaplain to HM Forces.



You'll be more
of a Brut
this New Year.



Bergen-Belsen

This year's Remembrance Award for Holocaust literature was made in London last week. The Rev Dr ISAAC LEVY, former senior Jewish chaplain to HM Forces, here tells something of the impact the Belsen camp made on him when he entered it with the British troops who liberated it. "It does not," he says, "tell the whole story, which no-one can tell."

Twenty-six years have passed since the name Belsen blazoned the headlines. We who were privileged to serve in HM Forces and enter the death camp on its liberation recall those memorable days as though it happened yesterday.

Death stalked through those wooden huts. The imprisoned thousands, wearing the striped pyjama uniform, were almost demented by the very unbelief of the occasion.

Liberation at last! Freedom from Nazi oppression, and for some the end of wandering from one concentration camp to another.

But for so many thousands, liberation had been too long delayed. Bodies weakened by starvation could not digest the food now available to them.

Hundreds died as they ate their first meal.

The filth of the camp had bred

diseases and typhus took its dreadful toll of thousands more.

Within the first week of the liberation, some six thousand died and their bodies were added to the fifteen thousand corpses which were found in the camp on the day of liberation.

The mass graves of Belsen stand as grim witnesses to this appalling tragedy.

We, the liberators, were physically protected against the diseases of the death camp, for as we entered it we were sprayed with DDT but there was no protection against the mental agony which this ghastly sight inflicted on us.

The sense of helplessness was overwhelming. We entered the death huts, and the stench of decay, human excreta and putrefaction was staggering.

Bodies lay all around us, and it was difficult to distinguish between the sleeping and the dead.

Some had barely sufficient strength to smile a greeting and then collapse into death. Others crawled out to hunt for food and fell lifeless on the paths.

A small group of Army medical officers strove manfully to render aid but they were ill-equipped to cope with such a phenomenon.

As they retired to their quarters each night in a state of near collapse these doctors drank themselves into stupor. When asked the reason for such behaviour, their reply was simply that as doctors they were unable to save life and were haunted by their utter inadequacy.

Yet, in spite of everything, many were saved especially when the Director of Army Medical Services, Brigadier Glyn-Hughes, opened his hospital converting the Wehrmacht Officers' Mess into the famous Roundhouse Hospital.

He and men like him who selflessly rendered aid to so many

hundreds of inmates, have been termed the Righteous Gentiles, for the service they rendered will be gratefully remembered.

A remnant was saved, snatched from the grisly grasp of Nazi horror. Six weeks after liberation, the death camp was destroyed, burned to the ground with the aid of Army flame-throwers. All that remains on the site are the mass graves and a few huts once used by Nazi administration.

A Jewish memorial was erected shortly after the war. It bears a Hebrew inscription — *ereiz at techasi damam* — "O, earth, cover not their blood."



Greetings of far and near

It is well known that greetings are most likely to be exchanged in the Jewish community. Here, then, on the eve of 5732, are my Rosh Hashana wishes:

To Golda Meir, just before there is enough time before 1973 (when your office ends) for you to second thoughts.

To U Thant, wishing happy and speedy retirement second thoughts required.

To Nikita Khrushchev, departed for the one destination which Russian Jews are to emigrate freely.

To the unknown right who remembered '81

The Gerald KAUFMAN COLUMN

Hashana this year falls on September 20 and 21, and I mentioned the special celebration for Wednesday, September 22.

To Alderman Michael whose turbulent presidency ensured that the Depulicish Jews are very rarely

To Mayor Teddy Kolek, you will make sure Jerusalem's building plans not render the city uninhabitable next year in.

To President Sadat, suggesting that just a little ability and good sense enable you to spend next year in Sinai.

To Erich Segal, assuming enthusiastic discussion at home that you have done quite a bit to give nachos to your mother the Slaff and the Marks families made his joining the bus that Northern Ireland

To the man at Hebrew who invented (invented) many hours a week—even more than he has become Britain's representative on the enlarged Jewish Agency—and each day at a new food that he has to sample himself before they can be put on sale.

To Sir Alec Douglas-Home, ing you will remember that a go to Jerusalem that there is a side to every story.

To El Al, with love, hoping in the New Year your will be as happy (and a bit prouder) as your landings.

To Lynne Reid Banks, that life is certainly very work. He feels that Marks & Spencer just tentatively suggest that it doesn't have to be a single minute: in fact, relax.

To all those who have excluded from golf clubs strangely unexplained with the comforting thought by now there may be you to get together and golf club.

To the Black Panther Jerusalem, in the hope that activities will become completely unnecessary in the coming year.

To the Jewish Defence in the certainty that your activities have been completely defensible in the year to come.

To "Piddler on the Roof" to end its West End run, fully relating the temptations of "Fish" by chaps, its name to "Shelley".

To Marjorie Proops, Yiddish extra ordinary to 14 million lucky Daily Mirror readers.

To the Daily Telegraph, that in the coming year your editorial judgement will be the comprehensive impartiality of Jewish and Israeli news.

To the BBC, in the hope you will realise that people plant bombs and terrorism whether their instruction are printed in Gaelic or Arabic.

To Harold Sorel, for providing that at least one Jewish Jew is a paid-up member of the silent majority.

To all my readers, my wish you is that 5732 will be good for the Jews.



This is the season when the JPA tries to the notice of every synagogue worshipper.

Michael Sacher, the current chairman of the JPA and head of Marks & Spencer's food department, was educated at St. Paul's school and at New College, Oxford.

His father, the late Mr Harry Sacher, at one time a leader-writer for the Manchester Guardian, is one of the small band of men who worked with Dr Weizmann to bring about the Balfour Declaration.

Michael Sacher's own commitment to Israel goes back as far as he can remember. He first went to his father to live in Palestine several years when he was a little boy of four, and throughout his early life he absorbed a family tradition strongly involved with the fortunes of Israel.

His movement into Marks & Spencer followed a similar pattern. The firm had been a subject of his family's close relation with the Slaff and the Marks families made his joining the business almost automatic.

Mr Sacher's life is hard work. His chief hobby is collecting stamps. His Zionist activities take up many hours a week—even more than he has become Britain's representative on the enlarged Jewish Agency—and each day at a new food that he has to sample himself before they can be put on sale.

Much of his work also involves staff management and he is proud of the excellent conditions under which his employees work. He feels that Marks & Spencer has made a real contribution to social welfare.

Despite Mr Sacher's important work for the community, he does not see himself as a public figure and admits that public life has little attraction for him. He thinks it is important to keep one's priorities and he himself does his best to avoid public engagements which clash with his family life.

He has five children, two of whom still live at home, and he looks forward to spending the holidays with them.

As a father he realises that there is no point in forcing his attitudes on his children. He just hopes that some of his enthusiasm, especially for Israel, will rub off on them, as his family's did on him.

Mr Sacher has never considered leaving Israel, though he once introduced his children to the country. He visits Israel frequently but could never abandon the life he leads in England.

He is a quietly spoken, modest man. If he is successful he finds satisfaction in that than in the fact that he is doing something worthwhile with his life.

As a Jew he feels an almost personal responsibility for those Jews less well off than himself and a duty to help them.

AF

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Village of hope

Debbie is sub-normal. At the age of 17, with an IQ of 80, she has the mental age of a child of ten. She is sufficiently aware of her handicap to understand that she is not like the other young people in the block of flats where she once lived with her parents. Yet she is not sufficiently bright to keep her place in an ordinary society. And like so many other sub-normal people she is also an epileptic.

The problem of what to do with sub-normal boys and girls, once they are over school age, is common to most socially-conscious countries. Parents in this country will be aware of the work done here in this field, but only a few will have heard of the splendid work done in Israel, in Kfar Hatikva, near Haifa.

Kfar Hatikva, which means Village of Hope, caters for people of all ages whose IQ is between 50 and 80, that is, for sub-normal people who are classed as trainable. As the name suggests, the place is not a fenced building, but an open village, stretching over an area of more than a hundred acres.

Once it was the site of Kibbutz Zeld, so-called after the mounted guardsman Zeld, who became a legend in his own lifetime. Now the place is still a kibbutz, but its

inmates are all sub-normal boys and girls who live and work together.

Debbie, born and educated in London, is now one of them. Having mastered some Hebrew, without having entirely lost her spoken English, she is now able to develop her gift for music and compete fairly with others.

She is one of the fortunate ones. After a period of training, she will be able to go out and do a simple job among "normal" people, using the village as a base.

Others may have to stay permanently on the premises, doing their bit in the workshops. But for all of them the village is their home.

This is where they feel secure in the company of others like themselves. This is where they can live indefinitely without fearing an unknown future.

They, too, take part in classes, which have a practical as well as therapeutic aim. A music lesson, taken by Margaret Chittil, a Swiss opera-singer who left the stage to bring music to the mentally-retarded in Israel, was a case in point.

With xylophones, wooden blocks and balls, about half-a-dozen mentally-retarded youngsters performed short pieces of music with

a degree of concentration and perception that would surely have done credit to a "normal" class.

The trainees' eight-hour day consists of lessons and practical work. There is a chance to learn carpentry, weaving, pottery and, perhaps uniquely, look after cattle, sheep and poultry.

After the day's work the inmates may watch television, take a stroll in and out of the unfenced village, play games or jump into the lovely swimming pool recently built.

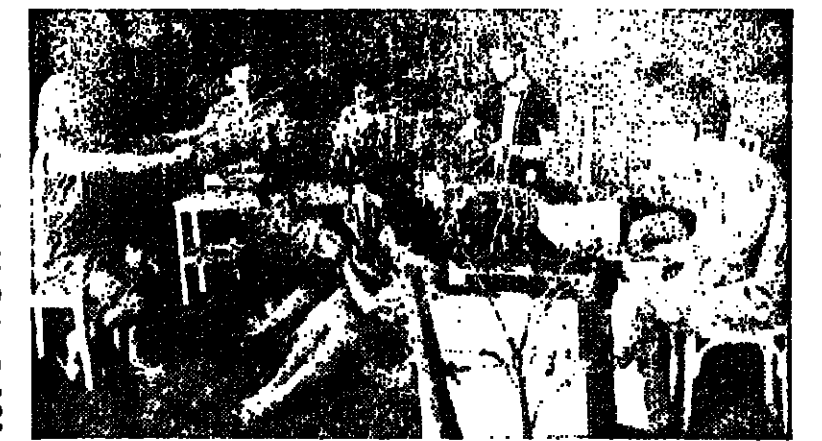
I was struck by their air of total relaxation. They were curious about the visitor from London—"Is it as far as Tel Aviv?"—and anxious to show off their neat little dormitories, their workshops, their handwork, their

dining-hall with its breathtaking view of the hills and, above all, their very well-kept themselves which they had built themselves.

Kfar Hatikva was founded some eight years ago by Dr S. Hirsch, an agriculturalist with a vision. As a young man he was among the founders of Kibbutz Beth Alfa. He is helped by a devoted staff of some 30 qualified teachers, instructors, nurses and doctors.

The village can take as many as 200 inmates. Fees are kept at a reasonable level and subsidies are therefore most sought after. A handsome gesture was made recently by German volunteers who came all the way to the village to improve the buildings.

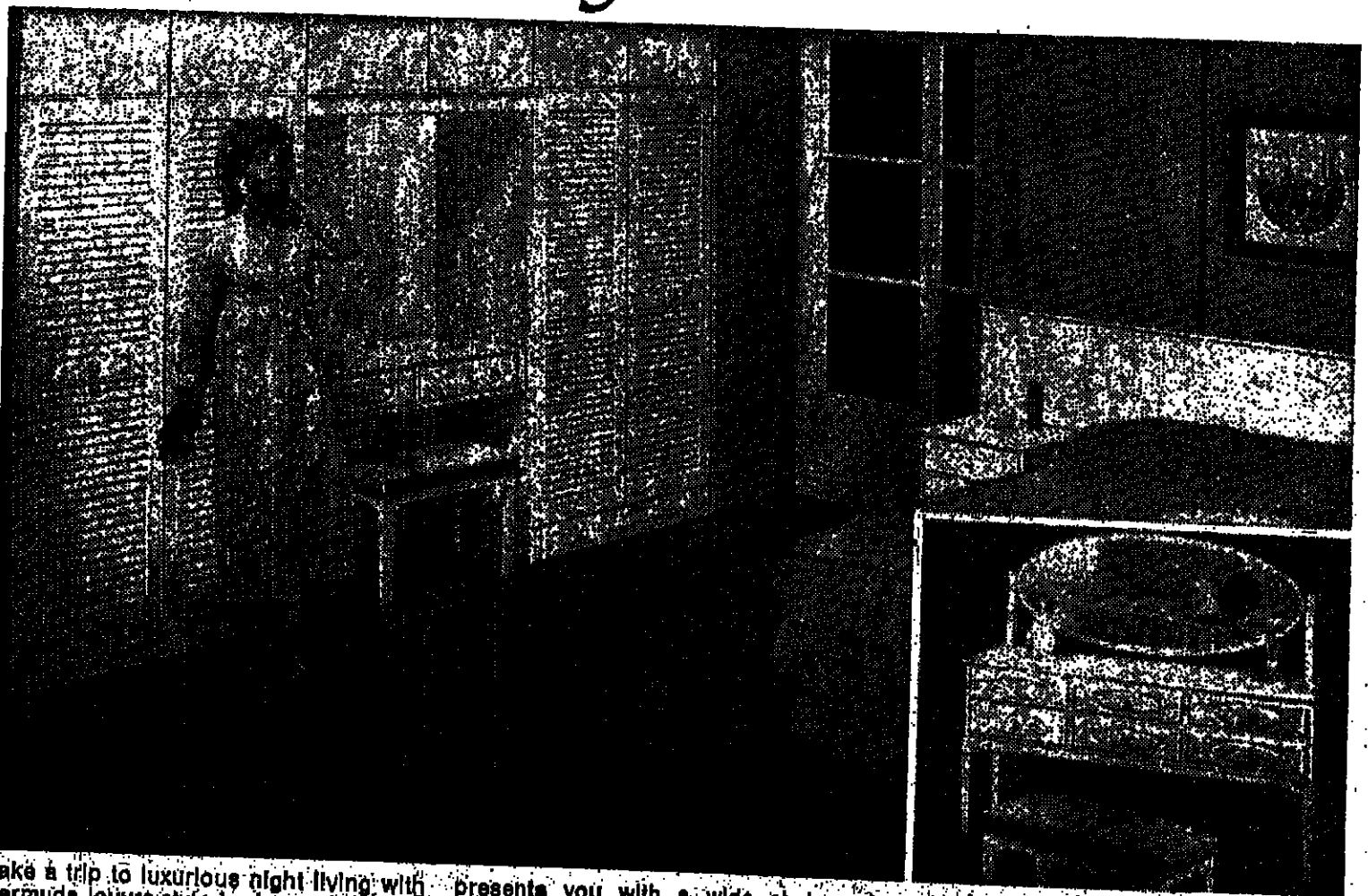
RUTH JORDAN



A music lesson conducted by Margaret Chittil

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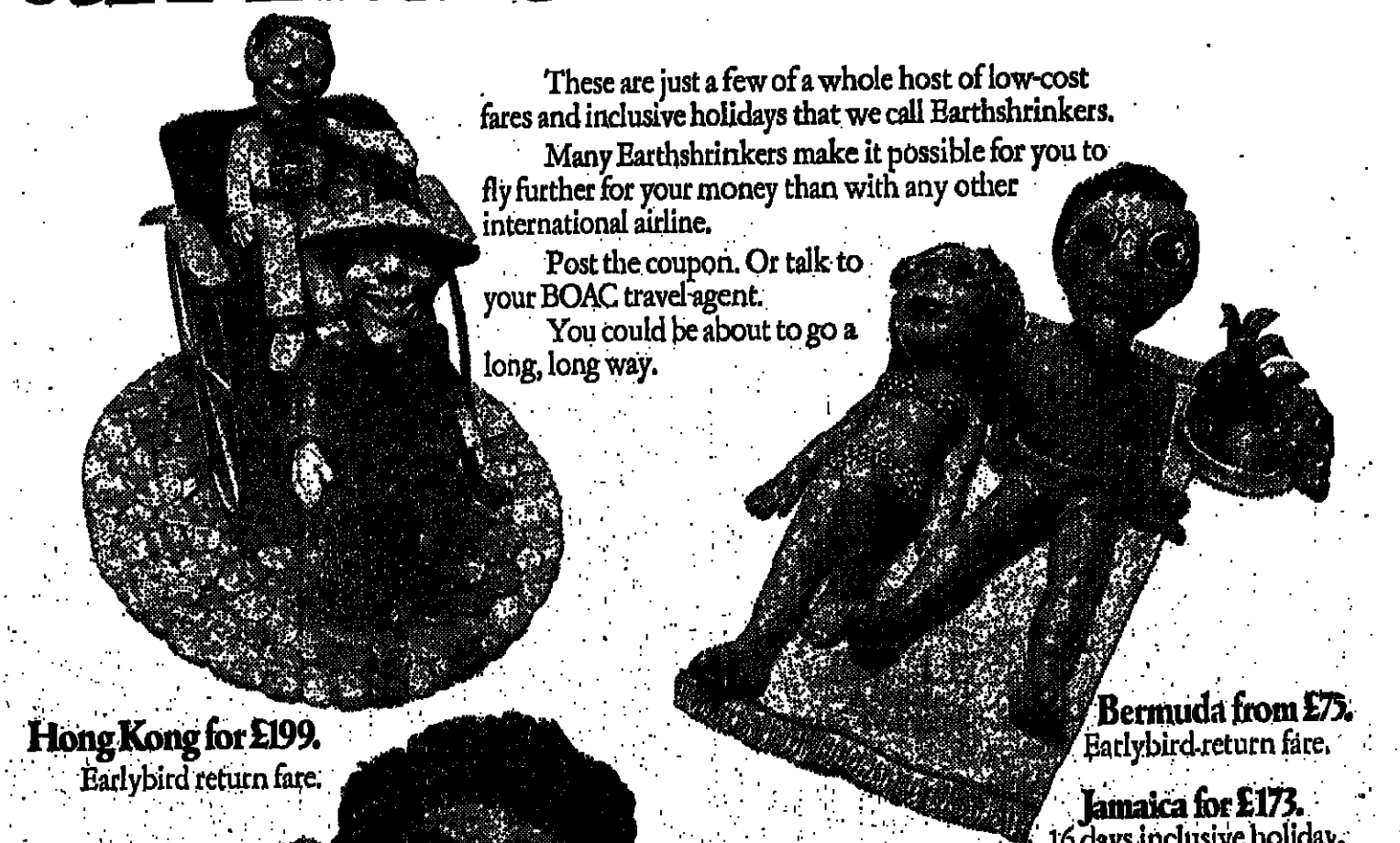
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Lex £2m half year profits

Attributable profits 57% up

	Six months to 30th June 1971	Six months to 30th June 1970	
Turnover	£55,425,000	£42,406,000	+31%
Pre-tax Profits	£2,014,120	£1,322,764	+52%
Attributable Profits	£1,174,150	£747,005	+57%
Interim Dividend	10%	6%	+67%
Earnings per share:			
basic	9.14p	7.69p	+19%
fully diluted	7.59p	6.35p	+20%
Pre-tax Margin	3.6%	3.1%	+16%

Lex Service Group announce that, subject to audit, the half-yearly pre-tax profits to 30th June, 1971 amount to £2,014,120 compared with £1,322,764 for the first half of 1970, and that an Interim Dividend is declared of 10 per cent (1970 - 6 per cent) less Income Tax, on Ordinary Shares of the Company, in respect of the financial year ending 30th December, 1971, to be paid on 9 October, 1971, to holders registered as at the close of business on 14 September, 1971.

Bonus Issue

An Extraordinary General Meeting has been convened for Tuesday, 5th October, 1971, to consider and resolve upon an increase in the authorised share capital and a capitalisation issue on a one-for-one basis, which would provide an equity base more truly reflecting the size of the Company's operations.

Copies of the Interim Report may be obtained from the Shareholders Relations Department, Lex Service Group Limited, 18 Great Marlborough Street, London W1V 2BL.

Lex Service Group

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Lila, Michael and Kenny Arlin
wish all their customers a happy New Year.

focus ETHIOPIA

Friend in Africa

Reports, not officially confirmed in Israel, say that the Israeli Chief of Staff, Lieutenant-General Haim Barlev, has visited Ethiopia and, more recently, Uganda. A Special Correspondent on Middle East and African affairs describes Ethiopia's close relationship with Israel.

Egypt's semi-official paper, Al Ahran, attaches great military significance to the recent unreported visit to Ethiopia of General Barlev. It hints at the possibility of Ethiopia giving naval facilities to Israel to protect her shipping passing through the Bab el Mandeb Straits—a vulnerable point, as was brought home by the recent attack on an Israeli-bound tanker, the Coral Sea.

Ethiopia's reply to Al Ahran's report was to admit that General Barlev did indeed visit Ethiopia last month but claiming that it was a holiday trip.

The truth is probably concealed



by both these statements. It is unlikely that General Barlev went to Ethiopia only for pleasure. But it is even more unlikely that the Emperor would entertain the idea of providing naval facilities for the Israelis.

Politically, such a policy would be suicidal for his country. It would intensify Arab hostility to his régime; it would negate his carefully contrived policy of non-alignment which he maintains with some difficulty only by getting as large an assortment of nations as possible to participate in his economic and defence projects; and it would destroy his capital's role as the headquarters of the Organisation of African Unity—a crucial factor in his policy of leadership on the continent.

Nevertheless, there are close relations between Ethiopia and Israel, and these have become closer in the past seven years. Recently, for example, the Emperor, Haile Selassie, agreed in principle to allow his Ambassador to move from Tel Aviv to Jerusalem (thereby giving de facto recognition to Jerusalem, Israel's capital).

He has also agreed to provide landing and pick-up facilities for El Al in Addis Ababa.

Ethiopian-Israeli relations are based on a number of factors, of which sentiment is by no means the least important. As the Lion of Judah, the Emperor personally attaches great store to the myth of his descent through the Solomonic line.

Israel's economic aid programmes in Ethiopia, though not as large as in the Ivory Coast or Congo (Kinshasa), are nevertheless important for both countries. Israeli water and agricultural experts have done some valuable work; and Israel's trade has grown as a result of a number of mutually beneficial undertakings.

But none of this is as important as the military aid programme which Israel provides. To judge, simply by the long list of entries in the Addis Ababa telephone book it would seem that Israel's military advisers run second only to the Americans.

Certainly they outstrip the Indians, Scandinavians and Yugoslavs, all of whom have been invited by the Emperor to help build up his large and modern Army, Air Force and Navy.

There is, of course, a special reason why Israel and Ethiopia should wish to develop a close relationship along the Horn of Africa, for in recent years the Ethiopian empire has come under growing pressures from the surrounding Moslem countries.

At first these pressures were largely confined to the frontiers with Somalia, a country committed to "liberating" the Somalis living within Ethiopia. But more recently external pressures have grown mainly because of the support given by some of the radical Arab States—especially Syria—to the Eritrean Liberation Front.

The aim of the ELF is to achieve the secession of Eritrea, which is strategically vital to Ethiopia's security: her present outlet to her only naval port lies through that region.

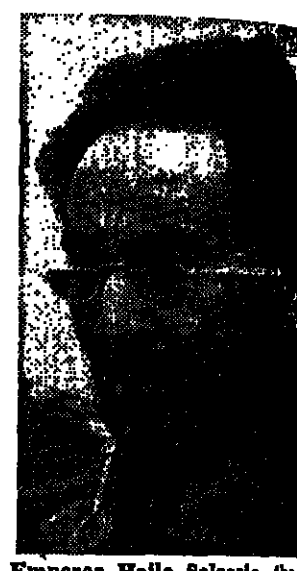
Although by no means all Eritreans are Moslems, the ELF has found it useful to raise the cry of "Moslem oppression" by the Christian majority as a means of rallying Arab support. The ELF has involved the Ethiopians in an expensive and brutal war.

Israel military advisers are undoubtedly engaged in teaching the Ethiopians about guerrilla methods—but, so far, there is not much evidence that the Ethiopians have been too ready to listen to their advice.

Faced with Somali pressures on the one side, and the ELF on the other, the Ethiopians have become increasingly worried about the policies of their back-door neighbour, the Sudan, which, under General Jaafar Numeiry, has been drawn into an active partnership with the radical Arab block in North Africa.

But, although at times the ELF has been allowed to operate through the Sudan, Numeiry appears to discourage their access through the Sudan because of the danger of the Ethiopians retaliating by supporting the rebels in the southern Sudan.

The Sudan, however, is convinced that the Israelis use their military role in Ethiopia to send in supplies to the south Sudanese



Emperor Haile Selassie, Emperor of Ethiopia

rebels, and to train their troops. Numeiry alleges that this occurs on Ethiopian territory, that Israeli supplies are dropped by airdrops which originate in airfields in Ethiopia.

Israel and Ethiopia both deny that this is so; but since the Israelis are undoubtedly engaged helping Col. Lago's Army to fight the rebels, Numeiry remains undeniably suspicious.

The Ethiopians, too, are worried about developments in the Red Sea which, strategically, could be as important for them as it undoubtedly is for the Israelis. So there could be a mutually interest between these two countries in that area.

Haile Selassie is careful to balance his open friendship with Israel with meticulous support of the Security Council resolution November, 1967, or that stressed by the Arabs: that restoration of the occupied territories to Egypt, Jordan and Syria.

Nevertheless, as long as he plays any military role in Ethiopia, however small, the Arab States are bound to look at him with extreme suspicion on the Emperor's policies.

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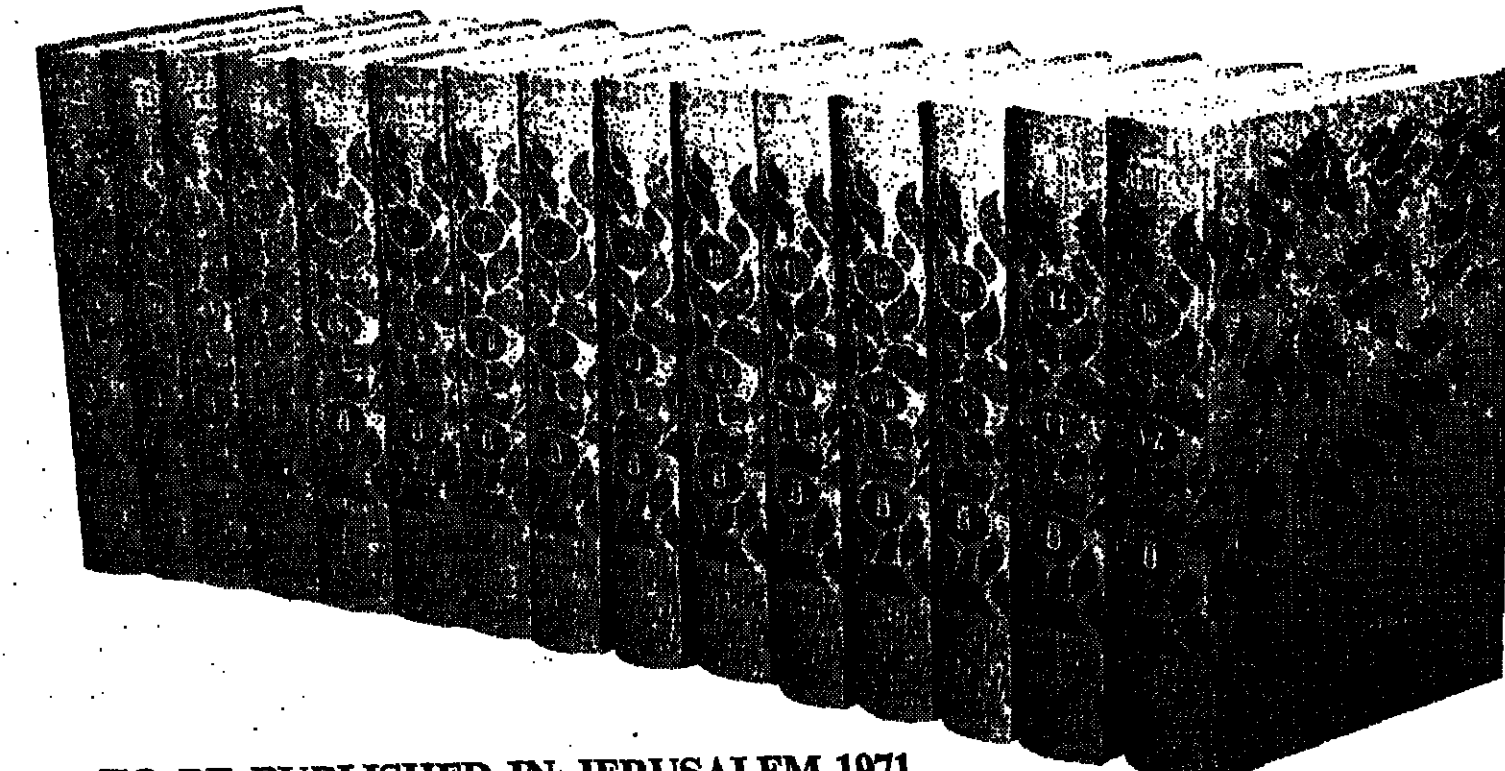
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The banking revolution

Sweeping changes in the existing banking structure effectively came into being this week but when they are fully operational next month a new era of British banking will start.

The first step is to free the banks from the "ceiling" on lending and this is accompanied by the abolition of the old-established "cartel" agreement on interest rates. Under the new arrangements, outlined by the Bank of England, lending by the clearing banks will now be subject to a more flexible form of control, mainly reserve requirements.

The net result for the man-in-the-street is that the banks and finance houses will be falling over themselves to lend in this competitive atmosphere. Of course, credit worthiness has not been abolished but borrowing money will now be easier and with overall interest rates at their lowest level for seven years, overdrafts might even be cheaper.

The scrapping of the "cartel," under which the clearing banks fixed maximum and minimum interest rate structures, signals the end of Bank Rate as we know it today — the hunch-pin around which all other interest rates revolve. As from now all banks will set their own respective lending rates but it is not expected that rates will differ very much from bank to bank.

But the new system could mean more flexible adjustment of interest rates and the banks will also emerge in competition with institutions like the National Savings movement and building societies for savers' deposits.

Banking customers can also expect a better deal. The effective

abolition of priority lending categories should mean that the value customer, until now handicapped by the league, will be able to compete more easily with every other form of borrower.

The banks themselves are keen to lend more and for that reason have widely welcomed the proposals. At present banks are stuffed full of cash and the new proposals are seen as a way of encouraging a big upswing in business.

And as the competition intensifies — it is unlikely to be startling at first — there must be the possibility that, in time, banks may even have to offer interest on current accounts over a certain figure or even scrap the overdraft system in favour of more easy management arrangements like term loans.

As part of the mechanism switching over to the new arrangements the Banks have had to subscribe for £750 million worth of new Government stocks. However, this cash merely represents the current special deposits with the Bank of England which until now have helped control the credit flow.

The minimum reserve ratio is to be 12½ per cent, although finance houses have won the minor concession of having the rate cut to 10 per cent. After allowing for the fact that deposits are at present quite high the banks' spare lending power is unlikely to increase by very much under the new scheme.

Even under the new arrangements the Bank of England will still be able to call for special deposits if necessary. Finance

Continued on next page



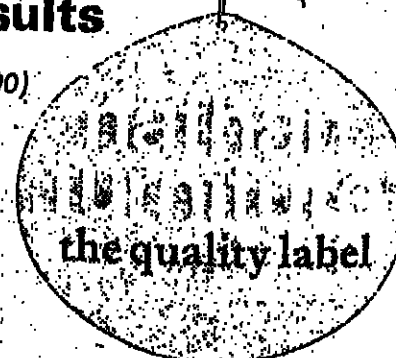
Bank Hapoalim B.M.

The management and staff of the London Branch wish all friends, clients and the Jewish community in the U.K. a peaceful and prosperous New Year.

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B & I NATHAN LIMITED Interim Results

Profit: £88,000 (£52,000)
Dividend: 8% (5%)
"Continued Progress Expected"



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HIGHLIGHTS FROM THE CIRCULATED REPORT FOR THE YEAR ENDED 31st MARCH, 1971

	1971	1970
Turnover	£1,418,384	£1,527,201
Trading Profit before Tax	£140,051	£74,020
Profit after Tax	£88,000	£52,000
Corporation Tax	£52,000	£24,512
Net Profit after Tax	£36,000	£27,488
Dividend	£21,600	£13,744
Retained Profit	£14,400	£13,744
Dividend Cover	1.67 Times	2.00 Times

At present the Turnover of the Group shows an increase of approximately 7% compared with the comparative figures of the previous year.

BUSINESS AFFAIRS

Mr Edward du Cann, chairman of Central & District Properties, looks forward to the future with considerable confidence. Apart from the benefits arising from the continuing completion of developments, there are also valuable reversions.

Record turnover and profits come from H. Samuel. In the six months ended July 31, Samuel's profits rose to £343,000 from £310,000 and the board foresees a full-time figure in excess of last year's £2,043,000 with the bulk of profits seasonally coming in the second half. Interim dividends is an unchanged 4 per cent.

Interim dividend at Lex Service Group is being raised from 6 to 10 per cent and shareholders receive the bonus of a one-for-one scrip issue. From turnover £13 million up to £55.42 million profits in the 6 months surged to £2.01 million from £1.32 million. A buoyant half year is expected (See interim statement, page 18).

Interim dividend for shareholders in B & I Nathan is being hoisted from 3 per cent to 8 per cent on pre-tax profits com-

fortably up to £88,000 from £52,000. Current trading indicates that the remainder of the year will be "no less profitable" and the board expect continued progress.

The Dutton-Forsyth Group is planning to raise £1.2 million by way of a rights issue. Full details of the funding, which will help reduce short-term debts and provide capital for expansion, can be expected soon. But in the meantime profits at the halfway stage have jumped to £495,000 from £337,000.

Mr Jack Steinberg, chairman of Steinberg & Sons (London and South Wales) reveals that so far this year profits are running above those for the corresponding period and he anticipates that the full-time figures will show a satisfactory increase.

Mr Sidney Solomons, chairman of Hightlight Sports, reveals that order books for the autumn season again stand at a record level. "I am therefore confident that I will next year be again reporting to you a further increase in profits—to follow the past year's £358,000", he says.

Land Securities Profit and dividend forecasts exceeded; continued growth ahead

RECORD RESULTS

The Land Securities Group results for the year ended 31st March 1971 were again a record with net income up from £4.7m to £6.8m — some £1.2m ahead of the forecast made in October 1970. Total dividend for the year has been increased from 7½ to 8½%.

A further rise in the net asset value per ordinary share from 154p to 181p (allowing for the exercise of outstanding conversion rights) reflects the substantial increase in the market value of the Group's properties as established by Messrs. Knight Frank & Rutley.

Construction work on West End and City of London developments is going ahead satisfactorily and in the near future a major City office block are well advanced. In suburban London, the provinces, Wales and Scotland there has been continued progress at all stages of redevelopment — planning, construction and letting.

FUTURE PROSPECTS
In the absence of unforeseen circumstances and assuming Corporation Tax remains at 40%, it is expected that the results for the current year will allow for a small increase in dividend.

As stated last year, over the longer term the Directors are confident of a progressive and, in due course, substantial increase in the amounts available for distribution, and a continued rise in additional rental income accruing from properties completed and let at 31st March 1971 — excluding all properties held for, or in course of, redevelopment — is confirmed in an analysis prepared by Messrs. Knight Frank & Rutley in conjunction with their valuation of properties.

If you would like a copy of the Report and Accounts for the year to 31st March, 1971, please write to the Secretary.

THE LAND SECURITIES INVESTMENT TRUST LIMITED
Devonshire House, Piccadilly, London W1K 6BT.

Record Profit and Asset Growth

Forecast of Further Increases in Profit and Dividend

SIR BRIAN MOUNTAIN, Bt., Chairman of Bernard Sunley Investment Trust Limited reports:			
YEARS ENDED 31st MARCH	1971 £000	1970 £000	INCREASE
Profit before taxation	1,638	1,028	+59%
Net profit after taxation	1,084	843	+28%
Total Dividend	18%	18%	+20%
Shareholders Funds	37,846	21,768	+74%
Net Asset Value per share	237p	137p	+74%

Agreement has been reached in principle for Eagle Star Insurance Company to take up £8,000,000 of new debenture stock over the next three years. The Directors estimate that subject to unforeseen contingencies the Group pre-tax profit for 1971/72 will be not less than £1,800,000 and on that basis they would intend to recommend a total dividend of not less than 20%.

The full Report and Accounts can be obtained from the Secretary, Berkeley Square House, Berkeley Square, London, W1X 6DY.

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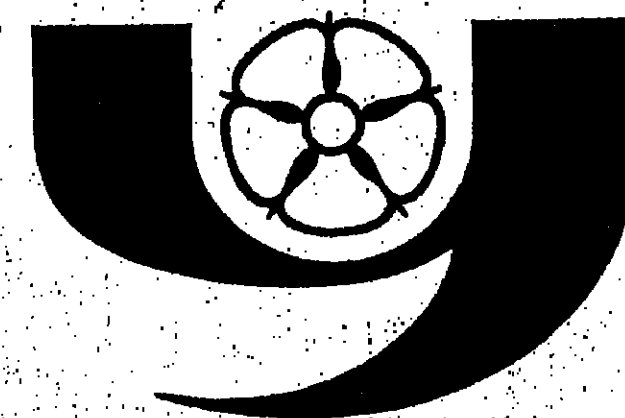
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UNIVERSITY NEWS

Explosive challenge

ALAN GOLD, a former IUJF chairman and Hillel executive member



Alan Gold

It is now twelve months since the epic reopening of the expanded Hillel House, London, which was marked in so notable a fashion by the near-explosive force of the Gerald Cromer Arts Festival. One would hardly be revealing confidences to admit that the festival was not the only explosive force at Nos. 1 and 2 Endsleigh Street during the year; stories of dispute and disagreement are, alas, well known.

However, I think there are strong grounds for hoping that such headlines may be strictly historical. It is not, after all, surprising that there should have been teething pains when it is remembered that unlike the previous building the new house is a multi-purpose one and there was a time gap between destruction and construction. Lacking Henry Shaw's built-in bonhomie and facing, as never before, non-student strangers permanently in the camp, the danger was that Hillel would (to paraphrase Dean Acheson on Britain) gain an empire but lose an identity.

Thus now, when the existence of a Hillel House in London is again being taken for granted, it is worth reminding ourselves of these positive virtues that Hillel (both the house and the foundation) epitomises. Hillel is, at once, a place of welcome, a place of rest, a place of inspiration, a place of tolerance.

If it falls in these tasks it is failing utterly, and will doubtless be condemned. If it succeeds, this is merely judged as "doing what comes naturally." For Hillel as middleman, acting as a buffer between the extremes of radicalised students and complacent community, there is little justice.

Apart from the physical effort of attempting to squeeze into what is only a medium-size building the enormous and varied number of activities and functions taking place each week, there is no shortage of problems facing Hillel. How can it attract the

uncommitted Jewish student? (Nothing new in that problem!) How can the community be made aware of their responsibilities towards their own children (and grandchildren)? How can the Jewish intellectual be in some way integrated into an Anglo-Jewry which is largely non-academic and frequently Philistine?

Nor do the responsibilities and concerns of Hillel halt at the portals of 1/2 Endsleigh Street. Its task is the welfare of the total Jewish academic complex on a national level, working both on its own initiative and in close conjunction with others, particularly with IUJF. For it must be remembered that, as established at the foundation of Hillel in the early 'fifties, Hillel in Britain is a partnership between the student body, as represented by the Inter-University Jewish Federation, and the B'nai B'rith.

As a past chairman of the student body, I am convinced that if Hillel is to be given a fair chance, both financially and morally, of meeting these challenges, the support of past as well as present members of IUJF will be vital.

More University News, page 34

TRAVEL

Israel tourism tops all records

DAVID PELA

There has been an astonishingly successful year for Israel tourism. By the end of August last figures had been exceeded and the 1972 total will set a new record—well over the half-million.

Tourism from Britain to Israel jumped by one-third and has been a big increase in student traffic. Israeli airlines are booked solid until the end of October—the flow should ease off until late December and advance bookings for next year are hefty.

Confusion about Israeli hotel rates following the devaluation of the Israeli pound. There will be no change in prices until the end of October. Winter rates then come into effect until the end of February and these are normally about 5 per cent below summer prices. From March 1 until late February, 1973, the present (pre-devaluation) rates will prevail.

This is a bonus to those planning holidays in Israel as hotel rates would certainly have gone up shortly if there had been no devaluation. This would have been in line with the trend in

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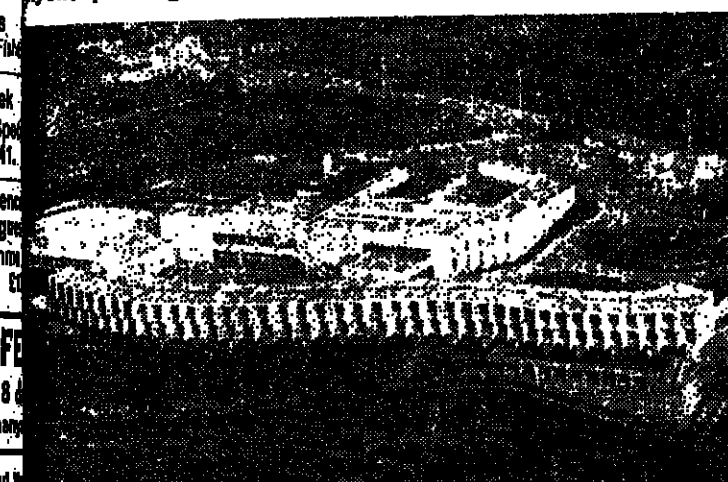
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Attractive guest and rest centre at Zikhron Yaakov, a pleasant hill-top town overlooking the Mediterranean

1972, particularly in the pop-spring and summer periods, and therefore book as early as possible. This is the message conveyed to Jewish Chronicle readers by Mr. Gershon Achituv, UK Director of the Israel Government Tourist Office.

More hotel accommodation will be available in 1972 but if this invasion is any guide there will be too many tourists for too few rooms.

The overbooking problem, most evident during the Passover period, appears to have been overcome. I am glad to say that the Ministry, one of the best government departments in Israel, took note of my suggestion and is now exercising much tighter control, jointly with the over bookings from abroad.

There is still apparently some confusion about Israeli hotel rates following the devaluation of the Israeli pound. There will be no change in prices until the end of October. Winter rates then come into effect until the end of February and these are normally about 5 per cent below summer prices. From March 1 until late February, 1973, the present (pre-devaluation) rates will prevail.

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book reviews

Duping the press

THE BRITISH PRESS AND GERMANY, 1930-1939. By Franklin Reid Gannon. Clarendon Press, £3.25.

Strictly speaking, the title claims more than the story tells. While Dr Andrew Sharf in his study (1964) of "The British Press and Jews under Nazi Rule" went to almost pedantic lengths down to far corners of the provinces, Dr Gannon surveys only the peaks, "the major British newspapers," though for practical purposes it is quite sufficient and any loss is amply made up

Book Reviews also appear on pages 31-33

through access to the archives of The Times and Manchester Guardian as well as interviews with some of the dramatic persons.

Little is added to the notorious facts, though appeasement appears, perhaps inevitably with the passage of time, in a more charitable light.

The crimes were well known—in fact the press was better informed than the Government, but any thought of resistance was ruled out by the prospect of possible war, and a distinct

schizophrenia reduced all clear-cut judgment by a refusal to believe what seemed incredible, by flagellant brooding over "our own failures and treacheries" and by all-too-willing responses to the gentle arts of Nazi propaganda.

Dr Gannon ably dissects these strands of appeasement and, perhaps for the first time, presents them as proof of "a crisis of the liberal conscience" which affected both Left and Right (or what is commonly called so). Certainly the Labour Party's Daily Herald was as pathetically deceived as the rest, and only one journalist stands out, F. A. Voigt, simply because he took "Mein Kampf" seriously.

I regret Dr Gannon has neglected the Yorkshire Post. It understood the challenge every bit as well as the Manchester Guardian, and I have good reason for remembering because I, then working in Leeds, sent them shoals of documented letters not a few of which, I am glad to know, saw the (unavailing) light of day. I shall never forget the eminently dignified editor, Arthur Mann, remarking in a slightly hesitant tone, "So you think Herr Hitler's declarations of good will

are all so much moonshine."

But even more important merely from a Jewish point of view, Dr Gannon might have given far more prominence to antisemitism of appeasement by no means neglects it, but it is odd to find the racial persecution described as "the subject of the future relationship between the two countries." However, I think he might have more fully explored the effects of the semitic subversion.

Golden age

MICHAEL WALL

DIE ENTSTEHUNG DES MODERNEN JUDENTUMS: Geistesgeschichte des deutschen Judentums 1850-1940. Heinz Mosche Graupe. Lohmeier, Hamburg. DM 26.

This is the first volume in a series, "Hamburg contributes to the history of the German people," published by the Hamburg Institute for the History of the German People. The series is edited by the German Jews, of which Dr. Graupe is the director. The series is established and maintained by the Senate (the Government) of the Free Hanseatic City of Hamburg. The series is a continuation of its revived tradition.

As far as this writer is concerned, this work is the only serious account of German-Jewish relations since the emancipation. Scholars are well acquainted with the main work achieved by Wissenschaft des Judentums, although even for the specialist too little of it is available in English or Hebrew.

True insights abound in the study. Particularly enlightening is Dr Graupe's tracing of the ground to the flowering of all religious thought. It did not spring into being ex nihilo in the fertile brain of Moses.

That innovator was but the wife to a new world which was of two centuries in the making. It was the changing social, political and economic conditions which opened the gates of the Jewish mind to the new world. It was in the light of the new world that he discovered all around him. The parallel with the "age" of Spanish Jewry is closer than we have suspected.

Putting things right

TERENCE PRITTEE

JOHN AND JERUSALEM. The Strange Coalition. By Inge Deutschkron. Chilton Book Company, Philadelphia. 177 pages. \$13.95.

The relationship between the Federal German Republic and Israel makes a fascinating story. Of the two Israel was the older — by one year. But Federal Germany inherited a "German East" of the most inhibiting kind — to the long list of Nazi misdeeds was added the appalling crime of genocide against

was still paramount and that the chance to make amends might be denied to a postwar generation of Germans who had nothing to do with Nazi bestiality.

Reading Miss Deutschkron's book one is made aware of the sort of crazy three-legged race which Israel-West German relations ran from 1949 onwards.

nearly wrecked the whole operation. Yet it was the Germans who, metaphorically, stuck their necks out by entering into a secret arms agreement which could have been political dynamite in Bonn. Only about a year later did Adenauer and Ben-Gurion first meet and, by mingled reticence and understanding, lay the foundations for the "strange coalition."

There were plenty of hurdles ahead. Eichmann was traced, arrested and brought to trial. There were grim forebodings of a new wave of antisemitism in West Germany. It did not happen, although the occasional desecration of synagogues and cemeteries by the frustrated and criminally foolish still went on.

By 1961 the issue of the German scientists working for Nasser's rocket programme had become a live one. The Germans drew back where full diplomatic relations with Israel were concerned then began to angle for them. The first West German Ambassador to Israel was greeted with stones and oaths. That was August, 1965. Yet since that date relations between Bonn and Jerusalem have moved with increasing sureness of foot and increasing human sympathy.

If one must fault Miss Deutschkron on any one count it is that she has told a story, charged with its own emotion, a little bit too unemotionally. But she has set the record down; that had to be done.

Dear Editor

A. B. LEVY

A BINTEL BRIEF. Edited by Isaac Metzker. Doubleday. £8.95.

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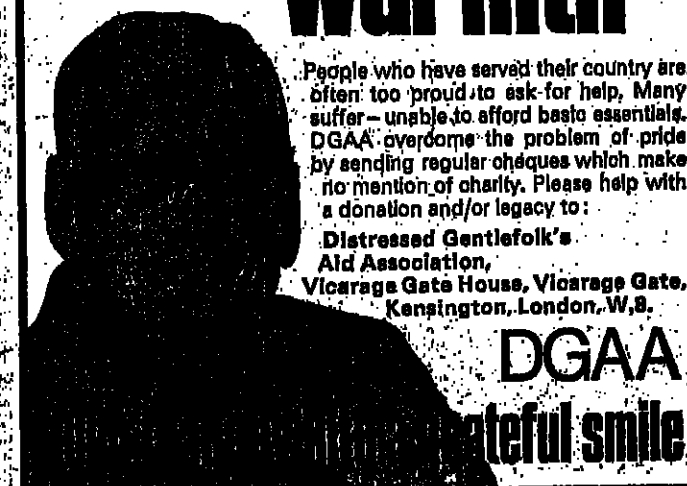
Answer: "It is doubtful whether you will be happy with him..."

These are short extracts from some of the long letters written to the editor of Forward, the New York Yiddish daily. One of its most popular columns is "A Bintel Brief" (a sheet of letters), in which worried readers have been unburdening their hearts and asking advice since the feature was started in 1908. A selection, translated by Dinna Levy, has now been compiled by Isaac Metzker and has a foreword and notes by Harry Golden.

Immigrants' troubles, trade unionists' problems, parent-child differences and lovers' anxieties were sent to the paper for judgement and help. Some problems were simple, some were thorny, and one of them arose so frequently at one period that a special section, "The Gallery of Missing Husbands" was printed, together with photographs of the "deserters."

Here is one of the more prickly problems: A divorced couple wanted to remarry but the man was a Cohen (priest), and the Orthodox rabbi they consulted told them that a Cohen cannot marry a divorced woman. Said the editor: "Act according to your own convictions."

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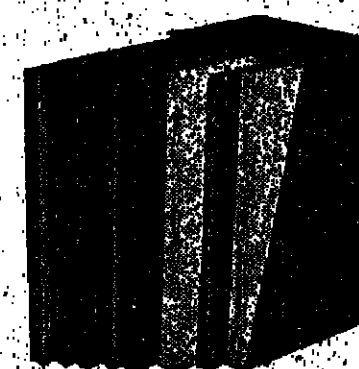
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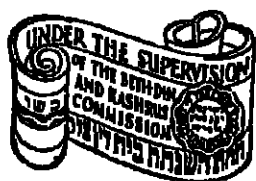
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The strange and the silly

ANNE FRANK

THE CONVERT. By Ruth Finch. Michael Joseph. £2.25.
WHO WERE YOU WITH LAST NIGHT? By Frederic Raphael. Jonathan Cape. £1.50.
THE ASSIGNMENT. By Martin Myers. Secker and Warburg. £2.25.
WHO CAME BY NIGHT. By Nicholas Roland. Harvill. £1.75.

As a handbook to some of the more extreme practices of the ultra-Orthodox, Ruth Finch's novel is a mine of information. Did you know that red Smarties are not strictly kosher? I didn't and nor does the heroine of the story, Sarah Davidson, who acquires this knowledge on her road to conversion.

Sarah has been brought up by progressive agnostic parents but her longing for religion draws her to Judaism and particularly to a handsome Jewish boy, Michael Castleton, who makes her feel positively weak at the knees. Her passion for both Judaism and Michael is so strong that she decides to convert and towards this end goes to live with an Orthodox family, the Bernsteins, to become thoroughly instructed in the laws of separate cutlery.

She also becomes involved in the unhappy family life of the Bernsteins' married daughter, Miriam, who is struggling against a frustrated husband Cyril, a frustrated Talmudic scholar forced to earn a living as a chemist, and six hearty, imaginative daughters. Miriam secretly writes historical romances and with Sarah's encouragement breaks away into the glamorous world of journalism.

Meanwhile, a visit to Israel has been arranged for Sarah and Michael. A momentous visit this, for Sarah realises that she can never really feel Jewish and that she does not really love Michael, who by this time has been revealed as a rather unsavoury Casanova. In Israel she meets the antithesis of Michael, a brooding life-guard named Uri, who likes concerts, but despite a half-admit-

ted realisation of Uri's superior worth she lets herself be seduced by the ever-persistent Michael. A return to England marks the breaking off of her engagement and the fortuitous arrival of Uri, hotfoot from Israel for a university conference in London.

It is a shame that so much documentary detail and a potentially interesting psychological theme have been wasted on such a depressingly silly novel.

Frederic Raphael's latest novel, on the other hand, is quite an achievement. The plot hardly exists -- a middle-aged salesman laconically tells his far from extraordinary life-story and confesses to a recurring though hardly intense desire to do away with his wife.

Nothing happens

A curious episode where he takes his mistress to his boss's lush apartment and is confronted by a pathetically inadequate gunman provides the climax, or rather anti-climax, of this strangely poignant tale. Nothing happens -- he eventually puts down the gunman with a fire extinguisher, is irritated with his girl friend for being unimpressed by his quick wits, and returns to his wife a little less dissatisfied with her than before.

The hero of Martin Myers' delightfully surrealistic novel is a 50-year-old junkman of possible Jewish origin called Spiegel. Spiegel, a natural philosopher and innocent, wanders through a

series of bizarre episodes to the fact that he is mentally ill and out of an undefined "ment."

His saga is interrupted flashes from the life of Gunnerson, a philosophy professor who is gradually withdrawn from his family and professional life and eventually off into the blue.

Spiegel ends up in a hospital, or Reality Room, Unit, where his doctor is convinced that he is none other than the brilliant Alvin Karpman. He ultimately admits being Gunnerson. But is he really?

Strangely, it hardly seems to matter. It's just not that kind of book.

Nicholas Roland's latest novel is something of a mess. The subject is the rise of a contemporary figure. The ideas do come alive: "A woman is no sooner ours, than we are no longer hers." An untempted woman cannot boast of her chastity. "Man cannot make a flea, and yet he will make gods by the dozen." Montaigne does not.

There is a chapter headed "Winston" which suggests that he and the author were not merely friends but chums. He approaches the first President of the United States with somewhat greater awe and calls him "Mr Washington," but the greatest awe of all is reserved for the founder of modern psychiatry, and we have no "Siggy," or "Sigmund," or even "Mr Freud," but "Dr Freud." On the other hand Dr. Freud who, one would have thought, deserved some

The book, however, is too much an illustration of ideas and not enough a rich drama. The characters are finely drawn as bodiments of attitudes but complexity and -- I'm afraid -- subtlety enough elaborated in the book worth reading.

A mitigated disaster

CHAIM BERMANT

PEOPLE I HAVE KNOWN, LOVED OR ADMIRED. By Leo Rosten. W. H. Allen. £3.50



Groucho Marx, of whom Rosten has written an "hilarious portrait" sort of prefix. Signor at least, is merely Leonardo.

Leo Rosten, creator of the immortal Hyman Kaplan, has moved wisely and read widely and enjoys a host of acquaintances at first or second hand, though his style does not always indicate who falls into which category.

There is, for example, a chapter headed "My Friend Montaigne," which suggests that the author and subject are contemporaries. Now Montaigne, the French philosopher and essayist has, in case you didn't know it, been dead for about four hundred years.

Chastity boast

Rosten, on the other hand, who might be described as a poor man's Montaigne, has been living for only about sixty, but what he tries to do is to make Montaigne and his ideas come alive as if he were a contemporary figure. The ideas do come alive: "A woman is no sooner ours, than we are no longer hers." An untempted woman cannot boast of her chastity. "Man cannot make a flea, and yet he will make gods by the dozen." Montaigne does not.

There is a chapter headed "Winston" which suggests that he and the author were not merely friends but chums. He approaches the first President of the United States with somewhat greater awe and calls him "Mr Washington," but the greatest awe of all is reserved for the founder of modern psychiatry, and we have no "Siggy," or "Sigmund," or even "Mr Freud," but "Dr Freud." On the other hand Dr. Freud who, one would have thought, deserved some

Battle of the Churches

JAMES PARKES

ISRAEL AND THE HOLY PLACES OF CHRISTENDOM. By Walter Zander. Weidenfeld and Nicolson. £2.70.

It is impossible to exaggerate the importance of this work to those concerned with the Christian Holy Places in Jerusalem. Dr Zander brings to his task not only a first-class legal mind, but a profound human sympathy. The result is a book which is at the same time extremely readable and contains an accurate account of an interminable legal problem, lasting over centuries, and often exhibiting the Christian Churches at their worst.

It would be nice if one were

able to consider the battles between the churches over precise rights as a closed chapter. So far as the thousand-year-old schism between the Eastern and Western Churches is concerned, that may be true. But as late as 1970 two Eastern Churches, the Coptic and Ethiopian, came to bitter conflict over a few electric lights; and much more sinister—the Russian Orthodox Church is beginning to appear as one section of the Russian Government drive to penetrate the whole area. In 1967 the Patriarch of Moscow denounced the reconciliation between the Pope and the Ecumenical Patriarch as part of a "vile colonialist conspiracy."

While in the opening chapters the author is summarising known facts, the particular value of his study is the account of the past fifty years from the various political proposals and events which followed the disappearance of the Turkish régime in Jerusalem, with its bribery and corruption, to the many proposals which have been made at all levels since the whole city of Jerusalem fell into Israeli hands. Here he is ploughing new ground, and the care and impartiality with which he describes the different proposals, his comparisons of the problems raised by Jewish and Moslem Holy Places with those set by the Christian sites, are all admirable.

He rejects internationalisation as a solution, but expresses the hope that a reconciliation between Israel and the Arabs will ultimately take place, and an agreement reached by which the government over the Old City is shared between them in some form of condominium.

Outpourings

THE PRISONER OF SEX. By Norman Mailer. Weidenfeld and Nicolson. £2.

As a reply to Women's Lib, Norman Mailer's thesis is hardly successful. Some fair comments are made on Kate Millet's best-selling "Sexual Politics," showing how this lady propagandist makes most of her points by quoting large chunks of her enemies (mainly Henry Miller and D. H. Lawrence) out of context.

But isn't this kind of critical cheating quite usual, especially in propagandists? Mailer's extravagant defence of himself and of his anti-Women's Lib position is largely a eulogy to the womb and the sublimity of the sexual relationship.

Mailer writes of himself throughout in the third person. If this is to make for objectivity it has no chance against the furious current of his impassioned outpourings.

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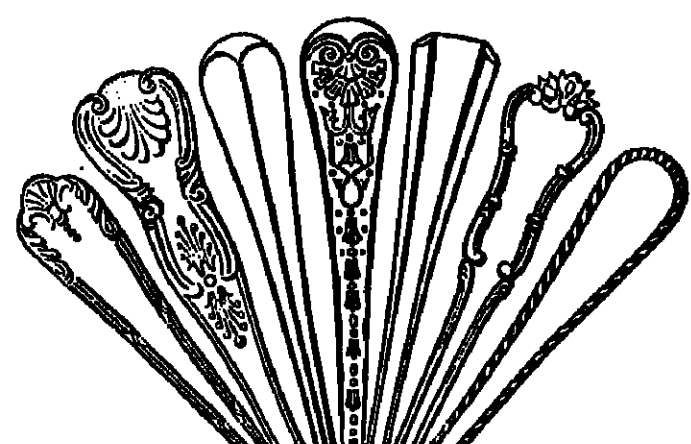
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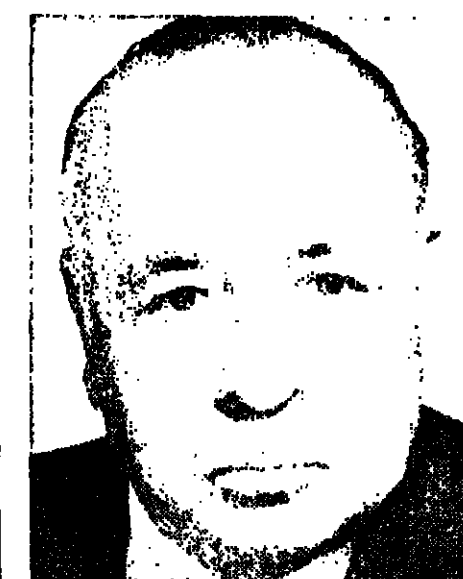
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Louis Jacobs



Solomon Goldman



Zachariah Shuster



Alfred Sherman

The non-religious Jew

—continued from page 39

instance. Take Passover: there is no secular Jew who would not celebrate Passover, although he may re-interpret certain aspects of it not in the traditional way, but as the beginning of the historical process which began the growth of the Jewish people. I don't know many secular Jews who have not had their sons circumcised. And not always because of religion. This has become almost a physical sign of being a Jew and is part of a total way of life. No Jew can be divorced from religion; his problem is what to do with the religious element in Judaism, how to interpret and act on it.

JACOBS: Mr Shuster has mentioned that the secular Jew also accepts the religious tradition, but it is a question of what he does with it, and I think this really takes us to the heart of this issue since the religious believer doesn't do anything with his religion. It is *sui generis*. Any believer is concerned with truth and if his position is a true one it isn't for anything else. It's not for the survival of the Jewish people. It's not in order to give people a sense of identity, although these may well be by-products of his religious affirmation. But basically he is saying "there are certain propositions that are true and I accept them as being true." Whereas the secularist, as Mr Shuster rightly said, would accept many of the same values and same traditions—the Bible, for example, or Passover—he would say that they are for an end, not as an end in themselves, certainly not as a religious end, certainly not, to put it in theological terms, in terms of the worship of God.

Group identity

SHUSTER: I would not say they are for an end. They are expressions of the people's manifestations of group identity; the existence of these things is an end in itself for the positive secular Jew, together with other non-religious values in Judaism which are acceptable to him.

GOLDMAN: I would certainly agree that there are many Jews who are secular Jews and who still consider themselves Jews and feel there is a purpose in being Jews today. But it is not necessarily true that they have any concept of specific secular Jewish values or culture. There are so many problems connected with the Jewish situation today which provoke Jewish loyalties. There is Israel, there is antisemitism, there is Russian Jewry. These very problems, these very situations, provoke a sense of Jewishness in people and a certain desire to do something, a certain sense of brotherhood, a sense of national or ethnic belonging.

SHERMAN: The Jewish people apart from being a religious group—and even before they were—have always been an ethnic group, a national group, partly because they have never been allowed to be anything else. This interplay between the group, religion and the environment has created Jewishness. As a result, certain decent human values have been somewhat built into them. The problem is whether these values, except in a religious context, are transmissible.

GOLDMAN: What we are now considering is whether these values will be retained by Jews and transmitted by Jews. It is not so much whether the values will live on, but whether there will be Jews to maintain them. And Mr Sherman mentioned a very important point. He said that Jews sometimes were Jews in spite of themselves, or couldn't help but be Jews because they were not acceptable to the rest of the environment. Assuming there will be a more tolerant society in which Jews will be welcomed, in which intermarriage is freely acceptable to the outside world as well as to Jews, then the doors to assimilation would be wide open; because the purely secular Jew has no reason not to intermarry and not to assimilate. The one hindrance to intermarriage has to be the religious bar, otherwise the prohibition of intermarriage is something that you could not justify.

EDITOR: But the secular Jew could also advance the same argument. He wants to maintain the sort of values that Mr Shuster has spoken about. Couldn't he also argue that it is damaging to encourage mixed marriages?

JACOBS: Ahad Ha'am in fact did so when his daughter married a Russian writer. He objected very strongly, although he was a freethinker so far as religion was concerned. He said that he felt there were Jewish values that had to be preserved and would not be preserved if people married out of the faith.

SHUSTER: It appears we are trying here to separate things that are inseparable. The religious expression is accepted by the secular Jew, too, as one of the manifestations of being Jewish, as a symbol. There is an example of this today. Young Russian Jews of the third generation, whose grandfathers were separated from religious Judaism, are expressing their Jewishness. How? By going to the synagogue. As a matter of fact, they don't pray. They go to the synagogue because that is the only institution of Judaism that exists in Russia and is permitted

and respected. The Israeli armies marched to pray at the Western Wall in Jerusalem though they were not necessarily religious. Religion is bound up with the Jewish people. You cannot separate this from Jewish culture. The secular Jew who accepts and treats religion positively does so as the expression of a great culture.

The other point made is about the transmissibility of Judaism. This problem is not limited to the secular Jew. The religious Jew in our post-emancipation period is confronted with similar problems. For the first time in history the religious Jew, in the Western world at least, lives in a free society where he has to be integrated as an equal and responsible citizen. He has to live in two cultures at the same time. How does he do it? Inevitably, there are tensions and I do not know how much they result in erosion of religious beliefs. This problem has not been solved by the religious Jew or by the secular Jew. We are all in the same process of looking for new forms.

JACOBS: May I introduce here a moral question which I think should surely be raised in this kind of discussion. We have been talking about survival. We have been assuming that survival is a good thing and have been questioning whether it can happen. But what about the significance of the individual in this scheme of things? We live in a time when a lot of people, particularly young people, are talking about "doing their own thing." Now part of what they mean is, "I am an individual and I don't want to be told how to live, or to live so as to make sure that my group survives, because my individual personality is more important than the group and the group is only composed of individuals."

This seems to me to be a perfectly reasonable attitude in itself and I would therefore question very seriously whether the secular Jew is altogether on sound moral grounds when he wishes his children, for example, to make sacrifices—because sacrifices are involved—for the survival of his group or the survival of values in the secular sense. Whereas the religious Jew is

saying, "I am concerned with the thing that's true in the ultimate sense and ultimately that means that my fulfillment as an individual is going to be safeguarded and is going to be enriched by my religious tradition. So although as a Jew I have group loyalties, ultimately, from the religious point of view, it is the individual who matters." As the rabbis say, each individual is a child of God and is created in the image of God.

SHUSTER: As far as I am aware, the religious conception of the Jew is not as an isolated person but as a member of a group. Group continuity was part of the basic concept of Jewishness. With regard to the question Rabbi Jacobs raised concerning the moral right of a man to transmit and make his children continue his way of life, it is the right to give them an identity. There is a tremendous search for identity today. Ethnic revolutions are taking place everywhere, as well as a search for ethnic origins. The phenomenon of Jewish young people seeking a return to Judaism, not on metaphysical grounds but by identifying themselves with their background is going on in the United States and elsewhere. Among the revolutionary radical movements there are groups of hundreds of young Jews who satisfy their intense desire for identification by returning to Judaism.

Matter of survival

GOLDMAN: We have discussed whether we can survive without faith. The question now is whether we ought to survive. And surely the arguments that young people constantly raise—"Why do we need all these nationalities?" "Why do we need differences between peoples?" "Why do we need all the distinctions within the human race which create strife and prejudice?"—can be answered only by affirming something worth surviving for. Were Jewish identity not adequate, if one wishes to maintain Jewish identity one has to justify the maintenance of a Jewish identity and I still haven't had defined for myself what those values are, other than religious values.

SHUSTER: That is a very good question, but I do not think I would start with the proposition that identity does not need justification. This is a matter of attitude. For instance, I can easily believe that the secular Jew receives from the Bible, from the wisdom of all the generations before him and from the Talmud, the Midrash and the Chasidim, great humanistic visions which are all the more valuable to him because they were transmitted by a specific group. He does not have to be strictly religious to appreciate the entire culture, which also has many non-religious expressions, like the Yiddish and Hebrew literatures. Some of these values, as Rabbi Goldman said, are now universal. But there are times when people take these values more seriously because they spring from their own roots and were formulated in a particular way.

SHERMAN: I doubt whether many young people question what identity is about, though

Continued on next page

Our Round-table panel

RABBI DR. SOLOMON GOLDMAN

Born in Morrimouthshire in 1909, he is minister of the St. John's Wood Synagogue, London, a member of the Chief Rabbi's "Cabinet" and chairman of the Central Council for Jewish Religious Education. He was at one time minister to the Nollingham Hebrew Congregation.

RABBI DR. LOUIS JACOBS

Born in Manchester in 1920, he is minister of the New London Synagogue and a lecturer in Talmud at Leo Baeck College. He was formerly minister of the New West End Synagogue and tutor and lecturer at Jews' College. He is the author of "We have a Reason to Believe" and many others works in Jewish Theology.

MR. ALFRED SHERMAN

Born in London in 1919, he is a journalist and economist; London, correspondent of "Haaretz" and a Conservative councillor for Kensington and Chelsea. He lived in Israel for several years.

MR. ZACHARIAH SHUSTER

Born in Lithuania, he was European Director of the American Jewish Committee from 1949 until recently. He is a former journalist and an expert on European Jewish affairs.



The synagogue is the only institution of Judaism permitted in Russia. This picture was taken in the synagogue in Tbilisi by Novosti, a Soviet press agency



Joyous occasions are rare among Soviet Jewry. Our picture shows a Seder in the Moscow Central Synagogue celebrating completion of a Seder

The non-religious Jew —continued from page 41

It is fashionable that they do. We talk about young people and tend to mean the extreme Left-wingers who are rebelling against their Jewishness. Most young people take identity for granted. I don't think a Jew can really, with a good heart, say "I am an Englishman," and adopt English history as his own. The fact is that, by and large, most people have an identity. Now if a Jew thinks he can get away with dropping 4,000 years of history and borrowing the second-hand identity of his neighbor, good luck to him, let him try. I think for the most part he can't do it because it won't fit. He is trying to wear somebody else's clothes.

For generations, we are stuck with our Jewish identity. Even if every Jew were to disappear tomorrow the world as we know it, with its three thousand million people, would still be totally different from what it would have been had the Jews not existed. We are an integral, essential part of civilisation. We are a nation of priests and the real proof of this is not that the Jew goes to the synagogue, but that the moment the Jew leaves the synagogue he goes whoring after false Gods. The fact that every revolutionary movement is tied up with Jews shows that there is something in the Jewish identity which is priestly. Paradoxically, you see this at its strongest when a Jew runs away from his Judaism. It's there in him; he's different. It was there in Abraham before he chose and was chosen by God, otherwise he could not have made the choice.

Outside pressures

EDITOR: Isaac Deutscher, in his essays on the non-religious Jew, says that by now in the normal course of things Judaism would have become a small sect and most Jews would have assimilated and drifted away altogether. He claims that Jewishness whether the secular or religious variety, has survived predominantly not because of any matters of individual belief or group belief, but because of outside pressures such as the Holocaust or the creation of the State of Israel or contemporary antisemitism.

GOLDMAN: I think that there is much truth in that. I really think that if those who wanted the Jews to disappear from the face of the earth — the Church at one time; or others — had adopted a completely opposite policy, and instead of persecuting the Jews had treated them with kindness and welcomed them into society, there would be many fewer Jews in the world today.

SHUSTER: Antisemitism and persecution have certainly cemented Jewish unity and revived Jewish consciousness. But this story moves in such strange ways. Antisemitism and persecution have created a new Jewish consciousness on which

much has been built. The creation of Israel, for instance, Israel has become in our time an ideal for young people, the symbol of Jewish existence. What happened after the Six-Day War was a resurgence, particularly among the non-religious young, of a desire for continued Jewish existence. Therefore the existence of Israel had added a new dimension to Jewish identity.

JACOBS: Mr Shuster has mentioned the distinction between the non-religious and the anti-religious. Can I put in a plea on behalf of the religious Jew and say that his position is weakened more by people who say that they tolerate religion than by those who say they are anti-religious. For this reason, if they are anti-religious they accept that there is a value which they recognise but happen to disagree with. They are in the area of discussing whether the thing is true or not. The "non-religious" Jew, according to Mr Shuster's definition, says that he wishes religion to survive, but to survive for the wrong reasons from the religious point of view, and that's a greater menace to the religious position than the other.

Metaphysics

SHUSTER: I am very glad you raised this point and I'll try to define what I mean by a non-religious Jew. He's a man who greatly values Jewish religion as a product of the Jewish genius. He considers it a great positive value, though selectively, and has more than respect for it. He holds the wisdom and the ideals and outlooks expressed in the Jewish religion in great awe.

JACOBS: Except?

SHUSTER: There are of course all kinds of definitions of "secular"—refusal to accept the supernatural is one of them. The non-religious Jew can also have a variety of motivations. For instance, I can go into the synagogue, join the group and pray. The deepest meaning of my worship can be entirely different from the man who stands next to me, even if we pray with the same fervor.

JACOBS: That's precisely the point. Are we not really talking about what you call metaphysics? Basically, the issue is whether one affirms a metaphysical proposition. In other words, whether one believes there is a God.

SHERMAN: As we know there are many degrees of religiosity and very few people today, in this age, are religious in the same way as a majority were 100 years ago. But neither today nor 100 years ago did many people think it out from beginning to end. If people thought everything out, not only would there be no Jews, there would be no people. Humanity goes forward because people go on doing what they were doing. Jews are not Jews primarily because they have thought it out and accepted

Judaism. Jewishness has survived for 4,000 years because it has met the needs of real people. It wouldn't last a generation if it hadn't.

In effect, to be a human being is to live in perpetual crisis; the burden of existence between life and death or birth and death is very heavy. Religion has always been in crisis, but it has provided one of the least unviable ways of living through the human crisis. People were Jews because they were human beings, and so Judaism, or Jewishness, is a form in which a human being can carry on. Nobody has ever offered most Jews a better form, so we stay Jews, however defined and however selective.

JACOBS: I would certainly go along with most of what you say, but the question is really a metaphysical one—as Mr Shuster said—and I don't see that this argument about selectivity is at all relevant. We are all selective. Of course I don't believe in the account of the Creation given in the Book of Genesis, but there's a difference in the kind of selectivity.

There's all the difference in the world, it seems to me, between a religious Jew saying he accepts the basic metaphysical proposition of religious faith that there is a God and then going on to be selective as to how he should worship God. I would say it is his duty to be selective in that way. That's very different from the secular Jew who is selective in a different way. In Mr Shuster's definition he is saying, "I am selecting what the religious Jew would call the by-products and I am not prepared to accept the basic metaphysical affirmation." This seems to me a complete difference and it cuts across the other kinds of differences you were talking about.

SHUSTER: I would like to make a point about the word "selective" I used and to which Rabbi Jacobs referred. I didn't mean selective of certain practices. The secular Jew also has certain irrational beliefs. I believe that Jews have a certain — I don't like to use the word "mission"—a certain role to play in this world, something implanted in them. They accept the expression "Thou hast chosen us from all the peoples" to realise justice or to build a society which will be an example to the world. This vision is not a rational proposition but a belief and a hope and a firm foundation for many secular as well as religious Jews. Selectiveness begins with the supernatural. One can sit at the Seder table with the religious Jew, but one does not have to accept every miracle recited.

JACOBS: Nor does the religious Jew. **GOLDMAN:** There is undoubtedly a difference between a religious Jew and an observant Jew, isn't there? I think that is the distinction. There is one irreducible minimum that Rabbi Jacobs is trying to bring into a definition of a religious Jew, and that is that he accepts a belief in God. To this you have to add that he lives out that belief in a certain way.

How far he lives it out in a certain way is so often a matter of individual belief but so long as he tries to live in a way of living as a human being, you believe in God, then he is a religious Jew.

JACOBS: From that point of view, a religious Jew would be contrary to the principles of secular citizenship. There is no common with the believing Jew as an important thing even if it happens that I personally think Jews would feel much more common with a non-believing Jew who recognises that this is not metaphysical but emotional. I think it's a good thing to recognise that we are using, primarily the two key terms "religion" and "secularism," were taken

No choice

SHERMAN: I am not sure that we are discussing the same thing. So long as we discuss what Jew is and was, then at least we are speaking the same language. At the moment we start talking about how should be, then we are bringing totally different criteria. Why do Jews remain Jews? What I would like to know is: you've really no choice, are going to be Jews for generations and if you think you can stop being Jew in any real sense you are making a mistake. I can't reply to the question why Jews should survive; I can only say that in fact they will and therefore they have to make the best of it.

GOLDMAN: You cannot, as it were, get outside your own skin. What Mr Sherman has forgotten is that by the process of intermarriage continuing generation after generation you have got out of that inevitable residuary Jewishness that is in you. It happens constantly. We've seen one-time Jewish families have lost their Jewishness.

SHERMAN: The individual of a group?

GOLDMAN: Individually. But if you multiply the individual you have the group.

SHERMAN: There are many Jews in Britain today. I'm not mistaken, that there were years ago. The real deciding factor in fact, be the demographic factor, Jews were going to continue to marry in this country, and Jews had a low birthrate, one more Jew.

JACOBS: What's the point of this kind of discussion? In fact, all we are discussing is the

Continued on next page

The non-religious Jew

over from a different environment. My claim is that "religion" among Jews was not what it was among others; it was a way of life. The secular Jew must, to some extent, live religiously, and the religious Jew expresses in his religion other varieties of cultural expression, his language, his singing, his talking, his way of thinking.

SHERMAN: The whole idea of the secular is a recent one. Christendom and Islam were both complete ways of life which included everything—law, inheritance, etc. It is only the secularisation of the world over the past 100-150-200 years which has produced the very concept of secular. Now at the last moment, some Christians are trying to go back to doing what the Church did for most of its history, which was to concern itself directly with social affairs.

SHUSTER: You mean in the political sense?

SHERMAN: Certainly in the political sense. But for most of history Christendom and Islam were as complete ways of life as Judaism.

EDITOR: Let me conclude by asking why a non-religious Jew should remain a Jew.

SHERMAN: Let me say the opposite; it is very much harder for a Jew to lose his identity today in the secular world than it was before. For many periods in history if a Jew were to embrace Christianity he could be accepted. Today there's nothing he can embrace. He can become a non-Gentile and that's as far as he can go. When Communism was a religion of the Soviet Union, Jews took up this new religion, but it didn't last long. I should say that it is harder for a Jew today to assimilate to any Gentile culture. There is nothing to assimilate to. So we are stuck with our Jewishness and must live by it.

SHUSTER: I do not think that this is a question which is decided by rational choice. Many will probably

assimilate. Many members of religious families, too, will disintegrate and get away from the Jewish environment. There are, however, several factors which are encouraging a return to Jewishness. First of all the Holocaust, which was the traumatic experience of our century. Then there is Israel. There is also a contemporary phenomenon to which Mr Sherman referred — a terrible disenchantment with Western civilisation, not only with religious civilisation but with social ideals — Communism, for example. And people are beginning to take a fresh look at the values that have been transmitted by a people without power — the Jews.

The secular Jew looks at certain perfected visions, opens his eyes and feels that great ideals were expressed through Jewish institutions, through the Jewish community, which is a social voluntary society, creating for thousands of years its own network of brotherly co-operation and help. When a Jew looks at this phenomenon he can't explain it, but he feels there is something basic in it, something not only to be close to, but to accept as his identity.

Assimilation

GOLDMAN: Mr Shuster previously mentioned the question of the Holocaust and Israel. Doesn't he realise that most of our young people grow up without any knowledge of the Holocaust? Even in Israel they are trying hard to teach them about it. If Israel becomes established in a secure way, as we hope it will, will there be the same longing and effort and striving for Israel as there was after the Six-Day War? They are already beginning to evaporate and continue now only because of Israel's dangerous position. But once Israel becomes as secure as other nations I don't think we can depend on Israel to maintain Jewish identity against assimilation.

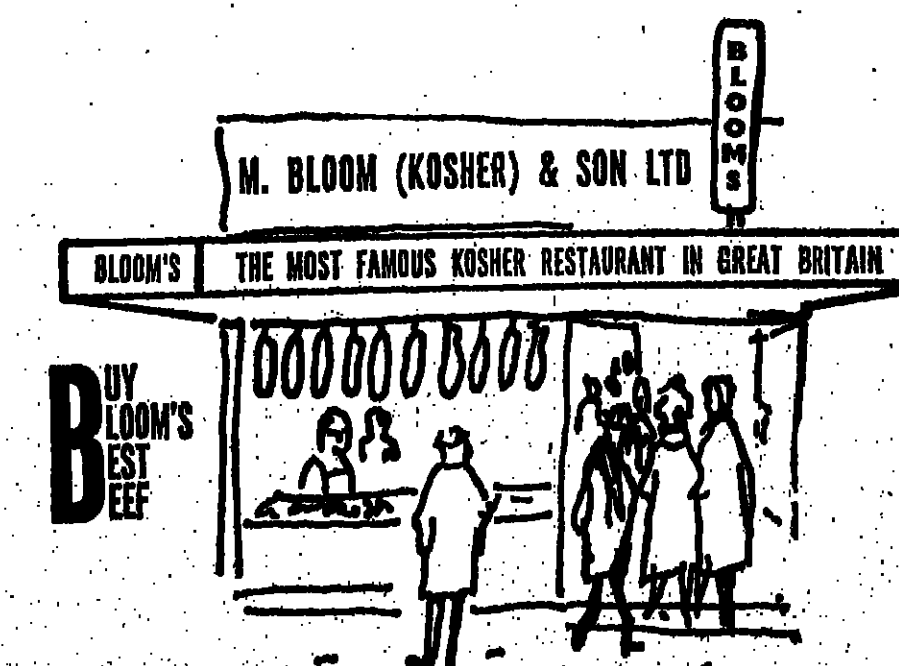
It is easier to assimilate today than it was in the past. Mr Sherman said you could become a Christian in the past if you wanted to assimilate. But that meant you had to accept another religion which you don't believe in. Now you don't have to accept another religion. You can be a non-religious Jew and merge with the general society and just be nondescript. You don't have to go into anything else. But the main thing is this: Mr Sherman was thinking in terms of conscious, deliberate assimilation. Assimilation doesn't take place consciously or deliberately. It takes place through a long, natural, unconscious, habit-forming process. It takes place through the friends you make, through the company you keep, through the things you give up in the course of life; and gradually you find you are a different person from what you were when you started out.

In a secular society a gradual watering down or wearing away of one's Jewishness is so easy if there isn't that hold which conscious religious commitment gives a person—the feeling that "I must not assimilate because I am a Jew and because being a Jew imposes duties on me, namely, maintaining my faith and my religion."

JACOBS: It does seem to me that the religious Jew has to avoid two traps in particular. The first is being trapped between fundamentalism and complete rejection of the religious position. It isn't necessary to throw out the baby with the bath water. It is possible for a religious Jew to be critical—and indeed, he should be critical—and at the same time to accept and hold fast to the basic affirmation. The second trap, and it's a very tempting one, is to decry in the name of his religion the values upheld by the non-religious Jew. I don't think he is called on to do this. I think the religious Jew can say quite honestly that he believes we are indeed a peculiar treasure. We are a peculiar treasure and we would be so even if there were no God. But he has to go on from there to quote the verse from Exodus, "Ye shall be for Me," says God, "a peculiar treasure."

לשנה טובה תכתבו—5732

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UNDER THE SUPERVISION OF THE LONDON BETH DIN AND KASHRUS COMMISSION

Facing realities

The popular belief lingers on that the Jews care for their own and that Jewish family life is mysteriously richer, warmer, more rewarding, even in the post-Portnoy era. What are the real facts of life facing elderly Jewish people in Britain today?

By JUNE ROSE

SOCIETY AS a whole cares more about old people. They live longer. The Jewish welfare institutions, homes and flats for the elderly are generally recognised by non-Jewish authorities to be of a very high standard.

There are more concessions, outings, friendship clubs, and centres for old people than ever before. Active elderly Jewish people in the East End shed no tears for "the good old days." It sounds as if they have "got it made." And yet...

Like other old people, Jews face all the frustrations of growing old—the uncertainty and indignity of failing health, the dwindling circle of contemporaries, the isolation. It is an ironic sidelight on a community that prides itself and is praised for a high standard of community care that many Jewish East Enders will end their lives amid the squalor and degradation of some of the worst slum housing in the country. There are tenement buildings in East London with a mezuzah on nearly every door and a crippling social problem behind it.

On Social Security

Mr and Mrs R., a couple just past retirement, live within walking distance of one of the most prosperous synagogues in North-West London. From their postal address you would never guess that they live on social security.

Their flat is well-furnished, furnished in North-West London trad style (gilt mirrors, walnut coffee-tables, and a three-piece suite in green and gold) all lovingly cared for. Mr R. is a thin, worried, little man in a cardigan, with a stopped back, a slit of a mouth and troubled eyes that evade. His story may be more common than one would care to think.

"I was in the textiles in tailoring," he explained. "I retired early six years ago with ill health. In the textile business they don't retire you with a pension. They just say 'You've been a good boy, make the best of it.' I worked for 28 years in one firm as a stock-keeper. They gave me £300, but that soon got eaten up."

Mr and Mrs R. live, winter and summer, in a small "television room," no more than five feet by eight. The "lounge," with its silver-framed wedding photos and plumped-up cushions, is hardly ever used. The small room saves fuel.

"I get £18.50 from the Social Security," Mr R. said. "Most of

it goes on rent. I pay £11.25 rent and rates a week."

Mr R. is, in fact, existing to keep himself and his wife in the surroundings to which they are accustomed. The Jewish Welfare Board, which visit the family, did offer the Rs a cheaper flat in Hemel Hempstead. But they can't bear the thought of uprooting. "At my time of life to start moving?" says Mr R. "I'd rather live on a boiled egg."

We eat adequately," put in Mrs R., a small, agitated woman in her sixties. "I'm a good manager, although I say so myself, and I keep a kosher home. Like Saturday we ate a little chicken. I made a lovely drop of soup with kneidlach. So it lasted us until Tuesday. Fortunately we're both small eaters." (Mr R. weighs only six and a half stone, Mrs R. not much more.)

Synagogue bill

"Yes, we've got two children, bless them, two girls. But they're both married with families of their own to look after. They come in and bring little things, food and presents. But they don't give us money."

"No, I haven't approached the shool in any way," said Mr R. "I did ask them to reduce the rates." (Mr R.'s subscription to the synagogue has been reduced from over £20 a year to under £10.)

"When I went to see the treasurer about my rates, all he said was 'I hope you'll win the pools and come back and give us some money.' When I was working I used to give to all the funds, to the JNF, or for a car for the minister or whatever they wanted."

Mr and Mrs R. have never had a car themselves. They do not smoke or drink. "Now we don't even go out for a meal—otherwise we'd never be able to manage."

Mrs R. was wearing a print dress she had made herself. She is determinedly cheerful and active. "I keep my appearances up," she said. "There are a lot of people in a lot better position than we are and all they do is grumble. It's true I can't entertain in the scale I used to. What with Mr R. not being well and the money, some of our friends have dropped off."

"I like to help the needy myself," Mrs R. put in quickly. "I belong to the League of Jewish Women and I go along to help at the shool friendship club, and at Chanukah and Purim I help with parties."

"I feel very despondent about the future," said Mr R. "Things won't get better. I take £5 out of my savings every month of £5. I've got £50 left and £40 in Premium Bonds. What happens when the money runs out?"

"I hate him moaning," Mrs R. broke in. She refused to complain of her lot. But her eyes did well with tears once, when she talked of the coming High Holy-days.

"I used to make nice meals and friends came. I had 16 or 18 people for Seder. Nowadays, to tell you the truth, I dread the Yomtovim. They just mean more work and more money."

Genteel hardship in the suburbs is nearer than you think. It ought not to be beyond the wit of ladies' guilds or social services committees in the synagogues—particularly in the more prosperous synagogues—to find ways of offering help and hospitality to senior members.

In Mr R.'s case the Jewish Welfare Board have applied to the United Synagogue for financial help. It's not only money but social acceptance that is badly needed for elderly people in straitened circumstances.

Nor is money the only problem of old age. Loneliness, restricted living, illness, the problems of living with children, (for example, of keeping kosher where the younger generation don't bother) affect Jewish people wherever they are.

But for those who live in treeless, scarious areas of the cities, in grimy, damp, 90-year-old buildings without bathrooms or lifts or carpets on the floor, all the problems of old age are intensified.

In one such tenement building in one short afternoon I met a fair quota of human despair. There was the 63-year-old widow with a heart condition and badly ulcerated legs who has not been downstairs for over a year, the widow of 78 who has outlived her contemporaries and is going blind, the single woman in her sixties without legs who has no telephone. And the two Misses S.

Mentally retarded

Miss S. senior is 80. Although she has arthritis and poor eyesight, she takes care of her 63-year-old mentally retarded niece. She is still upright, still alert, with an intelligent and tenacious grasp on life.

"I have to do the best I can because I'm very independent. I don't like pity and I don't like people to feel sorry for me."

The Misses S. live on £12 a week. They pay £1.94 rent for their two-room flat with kitchen and toilet. When they need linen or clothes, Miss S. senior buys them on the never-never.

"I buy good food but it's getting very, very dear. We used to have meat every day, but now we sometimes have kippers or fish or cheese instead."

The Misses S. are known to the Jewish Welfare Board but rarely visited. "Two missionary ladies from a Mile End mission visit me," Miss S. senior explained. "When I had my eye operation [she has glaucoma] one of them stayed here for five weeks with my niece. Otherwise I couldn't have had the operation—I can't leave my niece alone."

"No, no, she didn't try to convert us. When I came out of hospital she took us both away for a holiday in a caravan in Kent. We didn't have a bit of trefa. She gave us fried fish and heimische cucumber because she knows I'm particular about my food."

Miss S. does have a television, paid for by the JWB, and at festivals she receives a £2 Yomtov grant for extra food.

Sitting erect in a clean cotton dress and apron, Miss S., who worked in a store until she was 65, twists her gnarled hands nervously. Her eyes need treatment; her kitchen needs redecorating; she could do with a fridge. (In the hot weather, food, which she can ill-afford, sometimes goes off.)

She is grateful for what is done for her and will not ask or bother anyone. She has a home help twice a week and, as she says, she manages. But she would welcome Jewish visitors and occasional outings.

Her niece is, at present, very ill and also incontinent. Miss S. herself has arthritis. There is not much joy in her life.

"I used to love the festivals. Years ago in these buildings people were always blessing each other. Now it is like a jungle."

Cinderellas

The case of Miss S., too, may be more common than one would care to acknowledge. At least one social worker, Monty Richardson, a United Synagogue welfare officer based in East London, estimates that there is an unduly high proportion of elderly Jews in the area with mentally handicapped dependants.

But no one really knows the size of the problem of the mentally and physically handicapped Jews in the East End. For these are the Cinderellas of the welfare system. Only the Stepney Jewish Settlement's Kosher Meals-on-Wheels Service really meets and deals with the problem of the housebound regularly. Their service is a lifeline. Some of their cases, they report, they discover "by accident."



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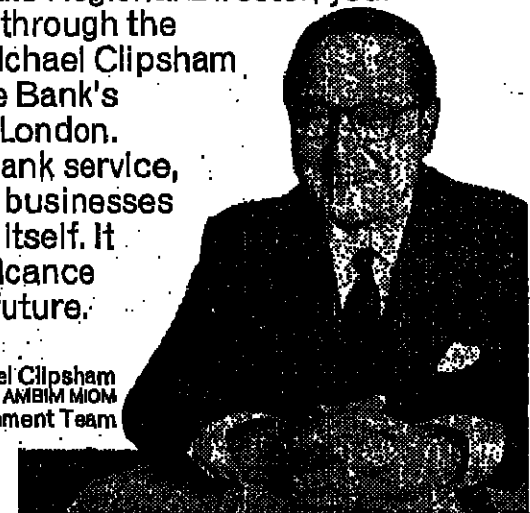
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The Jewish community is articulate, well organised and expert in raising money. Drawing attention to injustices. The Jewish elderly housewives are the least accessible, the least articulate and, let's face it, the least appealing members of the community. To help them would require knowledge, tact, skill and energy. But an active committee of volunteers, a group of youngsters, skilled and dynamic, could revolutionise the lives of the ailing Jews of the East End. They are, it is true, a good community. It seems hardly good reason for allowing them to die off, forgotten.

The time-bombs tick away

MICHAEL WALLACH

AS MR Average Anglo-Jew sits at his festive New Year board, this weighty issue of his JC propped up against the honey pot, he is probably blissfully unaware of an assortment of time-bombs ticking away under the communal chair.

One is timed to go off on October 31. That is when the Progressives — the Liberal and Reform congregations — have said they will leave the Board of Deputies of British Jews unless their rabbinical leadership is given parity of power if not esteem with the traditional "ecclesiastical authorities" of the board, the Chief Rabbi and the Haham.

Through all the verbose variants of the disputed Clause 43 of the board's constitution which have been tossed backwards and forwards over the past 18 months, the essential issue comes through loud and clear: is the board "the representative body of Anglo-Jewry" or is it the secular arm of the Chief Rabbi in a cum-United Synagogue?

Having grown self-confident in their established position in the community (with a claimed one-in-five proportion of synagogue membership) the Progressives appear determined to press the issue to a decision.

Wider rift

The leaders of the board and, by association, the established ecclesiastical authorities appear to take the Progressives' declaration of maturity seriously and to want to avoid the final break. Whether the wild men who nowadays tend to lead our leadership from behind can be diverted from their course is, at the time of writing, an open question.

Historians of the present phase of Anglo-Jewry — if such there will be — may find irony in the fact that what might be defined as the politico-religious rift opened widest at a time when the genuine religious differences between traditionalists and progressives were narrowing.

Among both Reformers and Liberals there has been a perceptible return to traditionalism. Liberal congregations, in particular, have turned their faces away from the vague,

"universalist," ethical Judaism of their earlier heroic age; traditional Jewish observances are finding their way back into Liberal favour and Hebrew is becoming more and more the standard language of prayer.

At the same time, religious observance among the nominally Orthodox has been in continuing decline. Fewer take kosher meat at home; the kosher meals provided for Jewish children in London and the major provincial centres attract diminishing patronage.

And, more disturbing are recent reports indicating that in some communities at least the rate of intermarriage is higher among the Orthodox than the Progressive sections.

Synagogue marriages

All the available indicators point to an increase in the number of young Jews marrying out of the faith; and an NOP Inquiry showed a remarkably widespread tolerance of intermarriage. The same survey showed that only 35 per cent of "United Synagogue type" Jews in this country said they never eat trefa, 76 per cent work on the Sabbath, and only 12 per cent would not drive a car on the day of rest.

The researches of the Statistical and Demographic Research Unit of the Board of Deputies found a small increase in synagogue marriages in 1969-70 which, however, lag far behind the rise in the number of people of marriageable age during those years (due to the post-1946 marriage "bulge").

The unit also found an excess in the number of Jewish burials over circumcisions, suggesting that religious observance is dying out with the older generation.

This is another of the time-bombs ticking away busily, one, moreover, whose insistent message our religious betters persistently and studiously ignore. Just as they ignore the fact that at many universities only about one Jewish student in five shows his face at the Jewish society, or that several of the Hillel Houses set up at some of them at great cost and sacrifice are less than fully utilised.

Taken with recurrent warnings of a worrying increase in drug use and other adolescent

ills the inevitable conclusion seems to be that young Jews are like others, only more so. But so they are, also, in the single-minded enthusiasm and idealism with which they throw themselves into the causes of the day.

A few of them are mispending their youth in the pursuit of objectives which their elders must view with distaste if not disgust, and some have given in to their drive to be "with it" to the extent of espousing the cause of the Palestine terrorists. But they are on the lunatic fringe.

Many have a far better alibi for their absence from synagogue and the Jewish society: they have been demonstrating outside the Soviet Embassy, at Karl Marx's tomb at Highgate cemetery, and wherever their witness for the rights of Soviet Jewry can make an impact.

The year has also produced an updated version of the "woman of worth," lauded in Proverbs. Her works have in truth "praised her in the gates," to wit, the gates of the Soviet Embassy in London.

The sight of hundreds of young and not-so-young Jewish women making their dignified, persistent and imaginative protest on behalf of the awakened Jews under the Soviet heel has impressed a reluctant and largely indifferent British public and press. It has also, arguably, had a significant impact on the Soviet rulers' policy in opening the gates for at least a few thousand Jews and mitigating the fate of those marked out for the role of scapegoats.

Miraculous revival

The awakening of Soviet Jewry has brought into this country a twentieth-century counterpart of the emissaries from the Holy Land who have wandered the face of the earth with their message of exhortation ever since the destruction of the Second Temple. He is the Russian émigré come to call for solidarity with his suffering brethren whom he left behind.

A new Jewish consciousness is thus growing up in this country in the backwash of the miraculous Jewish revival in Russia, which once again puts us in the debt of a community that has contributed so much to a lively Judaism in the past.

The "media" have shown themselves not insensitive to the dramatic aspects of the Jewish plight in the Soviet Union (with the conspicuous exception of the weeklies, which have proved uncharacteristically tongue-tied on this matter).

But on the other subject which touches Jewry deeply, Israel's predicament, the media have, with some honourable exceptions, increasingly shown little good sense and less objectivity. The professional pro-Arabs have enjoyed a free run, particularly among many of the "quality" and in vast stretches of the BBC, while Israel's muffled voice has made itself heard only with the greatest difficulty.

The recurrent theme, in The Times, Observer, Guardian, et al, has been the blind article of faith — innocent of any factual



A bumper attendance at London's Hillel House to hear Jonathan Berman speak during the festival of arts. But is the house being fully utilised?

corroboration — that Egypt has gone to the limit of "concession" and that Israel is being "unreasonable," "aggressive," "overbearing."

The cumulative effect of this press bias has begun to make itself felt. Not only have such "progressive," "New Left" groups as the Young Liberals espoused the Arab terrorist cause — to the embarrassment of their old-fashioned elders — but sympathy for Israel among the British people as a whole has declined as the memory of her 1967 danger and deliverance has faded.

A public opinion survey last October found this sympathy had declined to 33 per cent from 59 per cent in 1967 — without however a corresponding swell of support for the Arabs' cause.

This cooling-off of popular sentiment may have encouraged the Foreign Secretary, Sir Alec Douglas-Home, in a much criticised speech at Harrogate, to bring the Government's Middle East policy down firmly on the Arab side of neutrality.

Meanwhile, in this country Jews have never had it so good — a state of bliss which the president of the Council of Manchester and Salford Jews credited "in no small measure" to the "defence" work of his council and such bodies as AJEX.

Race Bill controversy

One sign of the changed times was the appearance of golf club news in a new context. A rabbi inveighed against a Leeds club not for alleged anti-Jewish discrimination but over its lack of kashrut.

It may be due to this new-found status that the community is being drawn into national affairs (though not sufficiently so in the view of a visiting American communal leader who complained that British Jews took the line that the race question had nothing to do with Judaism).

The hapless Tory MP, Mr Michael Fidler, who is also President of the Board of Deputies, came under sustained attack for supporting his front bench over the Race Relations Bill. His reply to a predecessor in the presidential chair at the deputies' Lord Janner has been a spirited *tu quoque*. What had

START YOUR OWN SYNAGOGUE!

CHAIM BERMANT

VICE TO a young man about to join a synagogue: Don't start your own — it's what nearly anybody else seems to have done. There are over 200 (two hundred) synagogues listed in the Jewish Year Book in the London area alone and their variety and number suggest not much that we are a devout community as that we are hard-pressed.

Synagogues are, in fact, like eyes. Some may have more qualities than others, but no single one has all the qualities one seeks. My ideal synagogue would have the antique charm of Bevis Marks, the stateliness of the New West End, the forum of Upper Berkeley Street, the garden setting of the Hillel House, the religious fervour of the Hillel House, the choir of the Hillel House, the choir of the Hillel House.

Little changes in internal religious matters. Microphones may definitely not be used in the United Synagogue. The rael accent, it appears, is still there, but the shock troops of the fought and gained this and victory seem to have been frightened off as soon as there are people who in Promised Land came to a praying distance.

On the other hand, the Rabbi has promulgated a new service and proposed the pointment of a chazan as a society has always been perceptive.

Society wound up

And the hurdles in the way for fountain pens and leather wallets have been raised further against the hapless whose parents attend (or don't attend as the late Rev Ephraim Levine would have said) the United Synagogue.

The Society for the Promotion of Jewish Learning has been wound up — whether for lack of funds or lack of demand for its ministrations has become clear. This followed an earlier merger of Rabbi Louis Jacobs' Society for the Study of Jewish Theology with the Society for Jewish Studies.

No review of events is complete without its quota of "bites dog" stories. Anglo-Jewry boasts its fair share of these. Here are a few samples:

- Jewish publisher issues Middle East handbook edited by a committed pro-Arab Jew, anti-Zionist, having, as he explained, "fled from enthusiasm to doubt" about Israel's case.
- Reform rabbi in South defends sex shops.
- Manchester rabbi wounds less time devoted to Hebrew education.
- London Beth Din bloods the proposed merger of the bodies administering kashrut.
- Chief Rabbi "declines to recommend" (though he "does not ban") the order of service for Israel Independence Day endorsed by his predecessor.

A normal, run-of-the-mill year after all, ticking away, bombs notwithstanding.

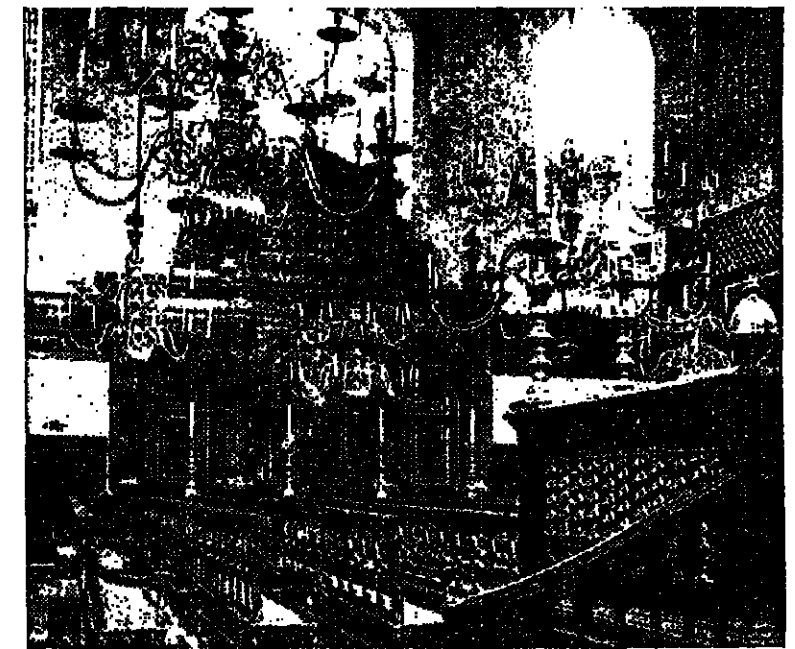
met in twenty years. One will hear a buzz of conversation in most synagogues. Not so in the Hendon Adath. There is a wild clamour and it is not unusual to find someone having a loud altercation with someone else a dozen rows away.

Anyone who wants to pray, and the occasional individual does, has to shake and sway, sway and shake, to form his own private island amid the chaos. It is all cheerful in its way, and the commotion and bustle remind one of the Egged bus station in Tel Aviv on the eve of a major festival. And rising above the noise, I was about to say, is the voice of the chazan, the Rev Mr Segal; but unhappily, he is drowned by it, so that he can hardly hear himself and if I hadn't heard him at a wedding I would never have

been aware of his delectable voice.

There are a number of good chazanim in Britain, but most of them tend to belt their tunes out as if discharging some dark, clinging incubus. But Mr Segal merely opens his mouth and out it comes, lyrically, beautifully, effortlessly. He is a light tenor in the Tino Rossi tradition who could make a fortune as a professional entertainer. That he should be content to perform weekly amid a heaving rabble strikes one as an exercise in abnegation.

The Hendon Adath, it is perhaps fair to add, has the most generous kiddushim (kiddushes?) in London, with whole fishes of salmon, shoals of hering, acres of cholent, tankers of whisky. But there is no point



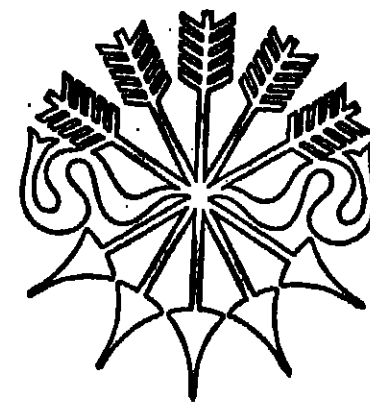
Antique charm — the interior of Bevis Marks Synagogue in the City of London. Built in 1701, it is the oldest synagogue in the Commonwealth.

in trotting along in the hope of a free debauch unless you are — as I am — in perfect training and robust health, for a kiddush at the H.A. is like a rugby scrum, with the spectators joining in and no referee to check foul play. The last time I was there I nearly had my elbow eaten away.

While touching on the Adath

world I must confess to a lingering affection for the Stamford Hill Adath in Queen Elizabeth's Walk, despite my being married there and despite the fact that it is certainly the most uncomfortable, and probably the ugliest, synagogue in the British Isles.

Squat, low-ceilinged, badly-lit, Continued on page 49



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How Britain can help Israel

Mr Michael Comay arrived here a year ago to take up his post as Israel's Ambassador, having previously served as assistant director-general of the Foreign Ministry, Ambassador to Canada, permanent representative to the United Nations and political adviser to the Ministry and ambassador-at-large. To mark the anniversary, Mr Comay answered questions put to him in an exclusive interview with our Diplomatic Correspondent.

Q. Your arrival here in September, 1970, followed the return of a new British Government, whose Prime Minister proclaimed the desire to put Britain's relationship with the Arab world "on a more realistic basis." Mr Edward Heath also declared that the British foreign policy would henceforth be guided by British interests. How far have these doctrines affected British relations with Israel? In which areas do you see British and Israeli interests coinciding and on what issues are there still what Premier Golda Meir described, after her meetings with the British Prime Minister and Foreign Secretary (last November), as "fundamental differences"?

A. In a stable, democratic country like Britain foreign policy does not change abruptly with a change of government. The national interests and responsible officials remain the same after an election.

As a rule, the change is one of style or emphasis. In any case, British policy has to take account of the actions of other Powers and to adjust itself to the shifting pattern of Middle

East events that are not under Britain's control.

The incoming Conservative Government remained faithful to the objective of an overall Middle East peace settlement agreed by the parties, based on Security Council Resolution 242 and promoted with the help of the Jarring mission.

At the time it took office, the United States had launched the initiative which brought about a cease-fire and standstill, followed by the crisis over the Russian-Egyptian missile cheating. At that stage Britain was not called upon to play any central role.

The first public clarification of the new Government's thinking on the conflict came in the Foreign Secretary's speech at Harrogate on October 31 when the Middle East was debated at the United Nations General Assembly. Some of the points in the speech had previously been suggested by UK representatives in the Four-Power talks in New York; the difference was that they were now given explicit expression in a public policy statement.

The speech caused some strain with us, not only because of its attitude on the boundary

question, but also because of its timing, on the eve of Mrs Meir's visit to London.

Differences of opinion on specific elements of peace no doubt remain and will recur. But they are not a current source of dispute between the two Governments and do not affect their day-to-day relations.

This is not hard to understand in the light of the general situation. In the present inflamed state of the Arab world, a general Middle East peace is not in sight; the Jarring Mission is stalled; the Four-Power talks are getting nowhere; and the United States is pursuing the limited aim of a Suez Canal arrangement.

In these circumstances, Britain's role is not for the time being an active one in Middle East peace-making, though it remains closely in touch.

There is a constant exchange of information and views between UK and Israeli representatives on all Middle East developments. In the past year, London has become acutely aware of the dangers to British and Western interests by the penetration of Russia into the Mediterranean - Middle East-Indian Ocean region. Con-

sequently there is more understanding for Israel's position as a stable, effectively defended and pro-Western State in the heart of the Middle East.

Both our countries have travelled a long way since the conflict that marked the last phase of the Mandate and the birth of Israel. At the same time, I find few romantic illusions left in Britain about the stability of Arab régimes or the solidarity of alliances with them.

The relations between the two countries are not just a reflection of the Israel-Arab conflict. On the bilateral level there is a network of activities in many fields: diplomatic and political, consular, press and information, trade and investment, cultural and scientific, defence procurement, and frequent visits. The atmos-

phere of these contacts is normal and friendly. **Q.** There have been views on the economic situation in Israel—both from British members of the European Economic Community. How do you see the likely consequences, in these spheres, if and when Israel joins the EEC?

A. We are seriously concerned about the impact on the market for Israeli agricultural and industrial exports if Israel joins the Common Market. Tariffs would be reduced and there would be other complications, such as reference price for citrus, the preferential treatment given by the Common Market to certain of Israeli exporters.

Continued on page 49



Mr Comay with Mr Harold Wilson, the Opposition leader, at a Zion jubilee dinner

Your own synagogue

—continued from page 47

ventilated, it looks like, and probably is, a converted air-raid shelter. It has a fenced off area at the back with muslin curtains, behind which vague forms scratch around like hens in a coop. This is the ladies' section and I have always had to resist compulsion to scatter birdseed in their direction.

What, then, is there about such a place to evoke a lingering affection? The rabbi, tall, loopy, with an immense beard, the father of ten children, a scholar, a man of great integrity, integrity and zeal. Such things are not uncommon, but they can oppress a community rather than enliven it.

What Rabbi Dunner has, and he hasn't, is something which is at odds with his other qualities, a sense of humour which illuminates an otherwise careworn face, a gleam in the eye which suggests that for all his unworldliness he is familiar with the foibles of men and is prepared to forgive them.

Lively Adath

The Stamford Hill Adath is an extreme, and the Marble Arch Synagogue at the other, have led me to propound Ber- pian's Law of Usage and Non-Usage, namely, that the more money we spend on a building the less time we spend in it.

And, of course, vice versa. The Adath is alive with worshippers and noisy with worship from dawn until the deeper reaches of the night; Marble Arch, behind the ornate splendour of its mock-Nash facade, is an echoing void for most of the week—unless, of course, one regards the King David Suite as part of the synagogue, and glut- tony as prayer, in which case Marble Arch is a temple of real.

If one were asked to name the three synagogues which most expressed the spirit of contemporary shool-going or, at least, shool-belonging, Anglo-Jewry one would certainly have to name Marble Arch among them, though the most representative is perhaps the Central Synagogue in Great Portland Street, a unique example of gown-merchant's baroque.

The Central has the further commendation of being the home of Anglo-Jewry's pocket-parade, the Rev Simon Hass, and the family chapel of Sir Isaac Wolfson, and if one comes often enough there is every chance of shaking hands and rubbing shoulders with Sir Isaac himself. It is uncertain if anything rubs off from the encounter, but many a person has been known to resort to Great Portland Street in the earnest belief that it does.

The interior of the Central is so gaudy that one would be advised to approach it with a pair of sun-glasses. Things in Marble Arch are more restrained, softer colours, darker veneers, though the extent of the painting reminds one of the state-rooms of the great ocean liners of the pre-war years and one can particularly recommend it to anyone nostalgic about the thirties.

For my part, Marble Arch, in spite of all its splendours, has always recalled the front parlours which they used to have in working-class homes, and which contained all the family treasures, but which was never lived in and rarely used, except for some highly formal occasion, like a lying-in-state. There are splendid syna- gogues up and down the country

for example—which have no more worshippers because their worshippers are no more, but Marble Arch began almost empty and remains almost empty. It is the right synagogue in the wrong place, for not only are there few shool-going Jews within walking distance, but those who would have been prepared to travel have nowhere to park.

The same is possibly true of the South Hampstead Synagogue, Elton Villas. I don't know how they came to build a synagogue there in the first place, for it is an area of small flats and bed-sitters of kept women and unkempt men; but the building itself, with the possible exception of the Carmel College synagogue—and there the attractions owe more to the setting than the structure—is the most felicitous synagogue in the country.

It is compact, elegant, snug, a bijou temple. Its yellow interior blends delicately with the light timber of the furniture and the aluminium metal work. It is airy and cheerful without being gaudy, and one can feel refreshed by just sitting there.

In the New West End in Bayswater cash and imagination—both in prodigious quantities—combined to provide the one stately edifice we have. The walls are of marble, the floors mosaic, the timber mahogany, the ark a Byzantine cluster of domes. Here is dignity and grandeur laid on with a trowel.

If one likes intellectual stimulation—which strikes one as a mildly unsabbatical activity—then the place is the New London Synagogue in Abbey Road, Dr Jacobs' shool.

Dr Jacobs hasn't the chielled diction and mellifluous flow of Dr Brodie, or the Celtic vehemence of Isaac Bernstein, nor even the felicitous of expression one finds in Raymond Apple's sermons. He does not orate, berate or perorate. He chats easily and amiably and, but for his canonicals, could be in a drawing-room.

Bombardment

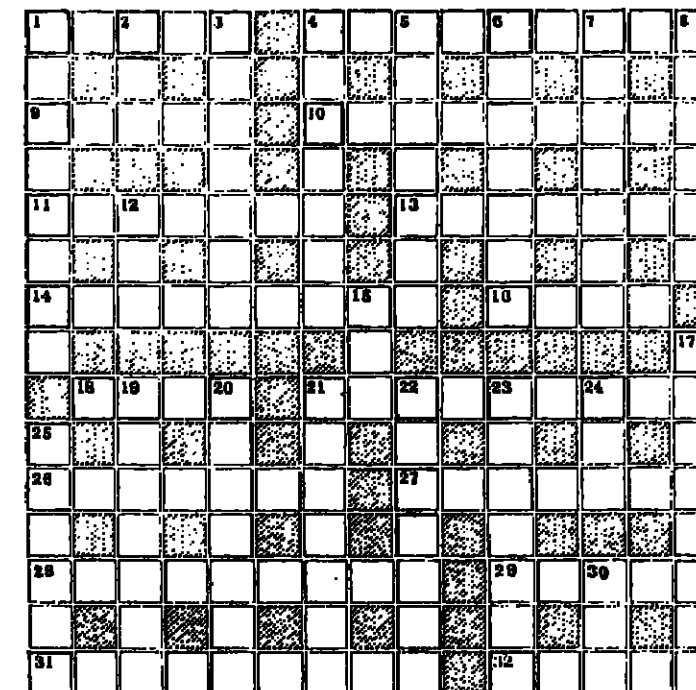
But all the time one is aware of a great range of knowledge, an openness of mind, a clarity of thought. One is bombarded with ideas. To an extent he is merely thinking aloud and one is pulled into his deliberations, to his thoughts along the way, and one always goes away thinking, even if one does not always leave convinced.

If one thinks of the minister, chazan, choir and setting as a package deal, then the most attractive service in London is offered by the Hampstead Synagogue in Dennington Park road. The building has something of the imperial splendour of the New West End, except being Edwardian rather than Victorian. It is somewhat more brash. Like the New West End, Hampstead does not repeat the musaf amida, which means that its service is shorter—an attraction in itself.

But if Hampstead is a splendid place on Shabbat morning, it is a bleak one on Friday night, with occasional heads bobbing amid a dark sea of pews. This is true of most United Synagogue services, which is a pity, for I find the Friday night service richer musically and in content than the Shabbat-morning one, more plithy and far more satisfying. The Shabbat-morning service is a weekly reiteration of the Jewish belief that too much is as good as a feast.

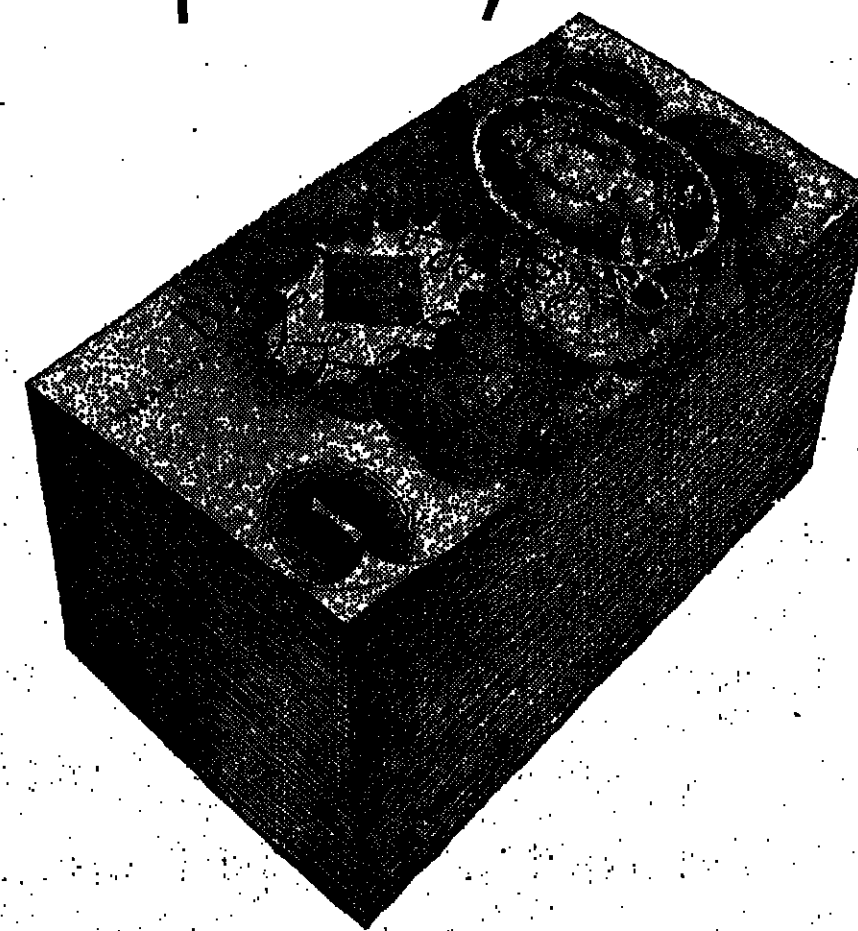
Rosh Hashana Crossword

- ACROSS
1. Festival in which angels strike a bond and dots united (5)
 2. Ephraim's last misdeed (4)
 3. Cover story at once (3)
 4. Supreme court and justice in disorder (9)
 5. High angelic, but not from Israel's court (7)
 6. 100,000 in laughter for interpreting the law (7)
 7. Possible answer of 25 (9)
 8. Birds for desert (4)
 9. Volcanic leucite (4)
 10. Did she wash a female graduate? (9)
 11. Deprived of the doctor, this was man would still be wise (7)
 12. Book for mathematics (7)
 13. It lacks the device of an effort to attain it at Wimbledon (9)
 14. Pearly aid to Festival celebrations (5)
 15. Priest beheads puppets? Woodstock (8)
 16. Mythological stray astray (5)
- DOWN
1. Clear up the kind of people 25 is (8)
 2. Unwelcome on a bank or in a stocking (3)
 3. No, I'm ill-disposed for a huge one of 27 (7)
 4. May be drilled in the box (7)
 5. Seats of judgment (7)
 6. See sat rose beyond the edge (7)
 7. Orits, maybe (2, 4)
 8. Prophet's mother, back and forth (8)
 9. Embankment, like 24 (3)
 10. Time in general (3)
 11. But not a Festival to overlook! (8)
 12. Where, in Israel, the manna-vault returns before low (3, 4)
 13. People burst into song in the Near East (7)
 14. Heavens above and the earth (7)
 15. Metal bird in Monmouthshire (7)
 16. Specimens are quite enough on board (7)
 17. Sundown girl (3)
 18. Wrestler's new name (6)
 19. The patriarch's destiny (3)



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JEWISH CHRONICLE—New Year Section September 17 1971 63

NICE—New Year Section September 17 1971 63

and Mrs. and Eugene with their children, sons-in-law, grandchildren, nephews, nieces, and great-grandchildren, and all well over the New Year and well over the Fast.

PIED—Mrs. Grace and her family, with Gregory and Nicholas, with their parents, grandchildren, and all well over the New Year and well over the Fast.—16

PINE—Narcissa and Nancy Piper with their children, sons-in-law, grandchildren, and all well over the New Year and well over the Fast.—32

PIEDGLASS—Mr. and Mrs. Ben Fieldman, with their children, sons-in-law, and friends a happy and prosperous New Year and well over the Fast, Vindex N.Y.

PIEDGLASS—Mr. and Mrs. Fieldman with Betty HERMAN and Maurice Herman with their children, sons-in-law, and all well over the Fast.—18

PIEDGLASS—Mrs. and Jack with their children, grandchildren, relatives and friends, a happy and prosperous New Year and well over the Fast.

PIEDGLASS—Victor Court, London, N.Y., with his wife, Edna, of 100 Fountain Road, London, N.Y., wishes relatives and friends a happy New Year and well over the Fast.

PIEDGLASS—Molony and Gary Field, of 34 Barn Hill, Wampanoag, with their families, relatives and friends a happy New Year and well over the Fast.

PIED—Marian and Gerald Fife with their children, sons-in-law, and all well over the healthy, happy and prosperous New Year and well over the Fast.—10

PIED—Close, Marsh Lane, Stamford, Massachusetts.

PINE—Mr. and Mrs. Samuel Pine, 38 Ashburton Road, with their dear children, grandchildren, relatives and friends, a happy New Year and well over the Fast.

PINE—Mrs. and Mrs. Sydney Pine and family, Pine, Whitecroft Way, Beckenham, Kent, with relatives and friends a happy New Year and well over the Fast.

PINEBERRY—Philip, Alan, Reuben and Mrs. M. Pineberry of Arlington, Mass., Teddington, with relatives and friends a happy New Year and well over the Fast.

PINGOLD—Alec and Edie with their children, granddaughters, sisters, brothers, grandchildren, relatives and friends, a happy

and Mrs. and Eugene with their children, sons-in-law, grandchildren, nephews, nieces, and great-grandchildren, and all well over the New Year and well over the Fast.

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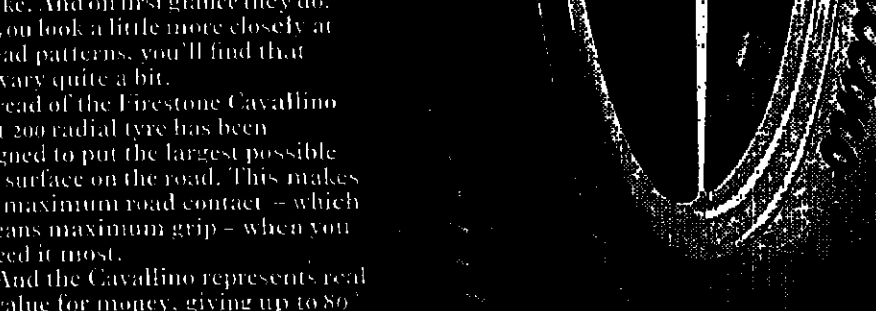
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PINGOLD—Alec and Edie with their children, granddaughters, sisters, brothers, grandchildren, relatives and friends, a happy

LONDON AREA—cont. on next page



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INDON AREA—continued

Section September 17 1971 57

LEVINSKY.—Mabel, 709 E. Howard street.
Lewinsky, Mrs. M., wife of Joseph, has
grandma, relatives and friends a very
healthy and happy New Year—291 Ken-
more Avenue, Kenton, Middlesex.

LEWIS.—Joseph Lewis, of 86 Kenton
Avenue, Kensington, High Street, W.14,
wishes all relatives and friends a
happy New Year and well over the Fast.

LEVITON.—Mr. and Mrs. A. Leviton and son,
of 14 Tracy Court, Stanmore, wish family
relatives and friends a happy New Year
and goodnight.

LEVITON.—Mr. and Mrs. Levy Leviton, of 3
Edinburgh House, Tenterden Grove, Hendon,

with their mother, sons, daughters-in-law, grandchildren, mechanician, relatives, friends and many New Year's Eve party guests.

LEVITT—Rose and Jack Levitt, 147 Beaufort Park, N.Y. 11, wish relatives and friends the compliments of the season.

LEVITT—Ray, John and Mary with their friends and friends, a very happy New Year and all over the East—24 Hillside Court, N.Y. 13.

LEVINS—Fae and Alce, 143 Clarence Gate Gardens, N.W. 1, wish their children, grandchildren, relatives and friends a healthy and happy New Year for the coming year.

LEVITAN—Rhoda and Larry Levitan, of 9

16. **Mr. and Mrs. J. W. Edwards**, of Northholme Gardens, Edgeware, with relatives and friends a happy New Year and well over the Fast.

17. **LEVY.**—**Mr. and Mrs. S. Levy**, 38 Nelson Street, Stepney, with relatives and friends a happy New Year and well over the Fast.

18. **LEVY.**—**Mr. and Mrs. David Levy**, Karen and Shelley, with their family, relatives and friends good health and happiness for the New Year and well over the Fast.—38 The Paddocks, Wembley Park, Middlesex.

19. **LEVY.**—**Ochby and Barney** and family, 81 Castellan Mansions, W.5, with family, relatives and friends and others, a happy New Year and well over the Fast.

LEVY.—Mrs. Esther B. Levy and Sylvia MARDER and Bernard Marder and family with all relatives and friends a very happy New Year.—12 Stanmore Gardens, Richmond.

LEVY.—Gerald and Estelle Levy, with Jacqueline of 13 Gresham Gardens, London, N.W.11, wish all relatives and friends at home and overseas a healthy, happy New Year and all the best.

LEVY.—Mr. and Mrs. Myrnie Levy and family, 57 Edwurst House, Jamaica Street, E.1, wish relatives and friends a happy New Year and wish God the Fast.

LEVY.—Mrs. Myrnie Levy 11

LEWY.—Durkinder House, Lyndale, Hendon War, N.W. 2, wish relatives and friends a happy New Year and well over the Fast.

LEWY.—Mittie and Lou Lewy, of 533 Glenhurst, Montrose, wish their children, grandchildren, neephews, relatives and friends a happy New Year and well over the Fast.

LEWY.—Mr. and Mrs. Mick Lewy and Irene, 833 Solon Avenue, Mill Hill, N.W. 7, wish relatives and friends a happy New Year and well over the Fast.

LEWY.—Monte and Deborah wish their dear children, grandchildren, relatives,

LEVV.—Morris and Billie Levy, John and Edward wish relatives and friends a very happy New Year and well over the Fast.—11 Fairview Way, Edgeware.

LEVV.—Mrs. Pam Levy, 219 High Street, Walthamstow, E.17, wishes family, relatives and friends a happy and healthy New Year.

LEVV.—Stella and Nat wish their children, grandchildren, relatives and friends a happy, healthy, successful New Year and well over the Fast.—11 Fairview Way, Edgeware.

LEWIS—Rose and Nat Lewis of 57 Woodstock Avenue, Golders Green, will entertain relatives and friends on Christmas Eve and the Fast. The Lewises wish their children, grandchildren, relatives and friends a happy New Year and well over the Fast.

LEWIN—Mr. and Mrs. Joseph Lewin and Dorek, 25 De Montfort Road, Streatham, S.W.18, wish relatives and friends a happy Christmas Eve and the Fast.

LEWIS—Mrs. Anne Lewis wishes her children, grandchildren, relatives and friends a happy Christmas Eve and the Fast. Mrs. Lewis, Preston Road, Harrow.

LEWIS—Clare and George wish their children, grandchildren, relatives and friends a happy Christmas Eve and the Fast.

LONDON AREA—cont. on next page

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AREA—continued

[illegible]

SIMONS—Mr. and Mrs. Arthur Simon, 607 E. 1st St., with their children, David, 8; Joseph, 6; and a baby, and friends, wish a happy New Year and a good night. —**Box 1194.**

SIMONS—Bernard and Fannie, Deleville, of 15 Chicago Drive, wish their mother, father, relatives and friends a happy New Year and well over the Fast.—**Box 1194.**

SIMONS—Mr. and Mrs. Charles Simon, 1011 Erie St., with their son, Douglas, 1 year, and relatives and friends, all hope a happy New Year.—**Box 1194.**

SIMPSON—The family of 15, Herbert Court W-18, wishes her dear children, a happy New Year and well over the Fast.—**Box 1194.**

SIMPSON—Mr. and Mrs. Louis Simpson and family, 50 Franklin Ave., wish their wife's parents, grandparents and friends, a happy New Year and well over the Christmas holidays, relatives and friends, a happy New Year and well over the Fast.—**Box 1194.**

SIMPSON—Mrs. Martin Alexander and children, all relatives and friends, a happy and prosperous New Year and well over the Fast.—**Box 1194.**

SIMPSONS—Mrs. R. Simpson and Mrs. S. S. Brinkley, 100 Madison, W-12, with relatives and friends, a happy New Year and well over the Fast.

SIMPSONS—Walter and Milla Simpson, of 78 Bowater House, Golden Lane, E-1, with their many, son, daughter-in-law, brothers, sisters-in-law, nephews-in-law, nieces-in-law, sons, daughters and friends, a happy New Year and well over the Fast.—**Box 1194.**

SINCLAIR—Mr. and Mrs. Mark Sinclair, of 2 Doran Avenue, Kingsbury, W-18, with relatives and friends, a happy New Year and well over the Fast.

SINCLAIR—Mr. and Mrs. Philip J. Sinclair and family, with all their relatives and friends, a happy New Year and well over the Fast.—**Box 1194.**

SINCLAIR—Edna and Misses, of 184 Lewis Plaza (formerly 6), Dalton Lane, W-18, wish their husband, father, mother, in-laws, nieces, nephews, relatives and friends, a happy New Year and well over the Fast.—**Box 1194.**

SINGER—Jean and Harry Singer, with Robert, with Brian and Linda, all relatives and friends, a happy New Year and well over the Fast.—**Box 1194.**

SINGER—Charles, Lottie Singer, with her daughter, Patricia, son-in-law, Alan, relatives and friends, a happy New Year and well over the Fast.—**Box 1194.**

SINKIN—Leah and Teddy Sinkin, of 48 Bunkerhead House, Golden Lane, E-1, wish their mother, father, brother, sister, and Nicholas, of 10 Springfield Drive, Ilford, with relatives and friends, a happy New Year and well over the Fast.—**Box 1194.**

SKOLNICK—Mr. and Mrs. Stuart Skolnick, 121 Westbourne Mansions, W-1, with their parents, relatives and friends, all hope a happy New Year and well over the Fast.—**Box 1194.**

SKOLNICK—Mr. and Mrs. Herman Skolnick, of 12 Westbourne Mansions, W-1, with their children, grandchild, sister, brothers-in-law, nephews, nieces, relatives and friends, all hope a happy and prosperous New Year.—**Box 1194.**

SLADI—Mr. and Mrs. Edna Jane and Lillian, of 21 Westland Lane, Ilford, Essex, with their children, nephews and nieces, all hope a happy New Year and well over the Fast.—**Box 1194.**

SLADY—Miss Mary Slady, of 12 Westland Lane, Ilford, Essex, with her children and grandchildren, relatives and friends, all hope a happy New Year and well over the Fast.—**Box 1194.**

SLIDEMAN—Samuel Slideman, with his wife, three children, grand-nieces, and relatives, all hope a happy New Year and well over the Fast.—**Box 1194.**

SLITSKY—Mr. and Mrs. Isaac Slitsky, with their children, all hope a happy New Year and well over the Fast.—**Box 1194.**

SMITH—Mr. and Mrs. George Smith, of 115 Clarendon Road, Bedford Avenue, W-11, with their children, all hope a happy New Year and well over the Fast.—**Box 1194.**

SMITH—Mr. Norman Stanton and Howard, of 115 Clarendon Road, Bedford Avenue, W-11, with relatives and friends, all hope a happy New Year and well over the Fast.—**Box 1194.**

SMITH—Sam and Polly, with family and friends, all hope a happy and prosperous New Year.—**Box 1194.**

SOAL—Lillian Soal, of 115 Sloch Lane, Kingsbury, W-18, with her family, all hope a happy New Year and well over the Fast.—**Box 1194.**

SOAL—Cissie and Paul Soal, Basil, Paul and Gillian, with their relatives and friends, all hope a happy New Year and well over the Fast.—**Box 1194.**

SOBEL—Mr. and Mrs. Harold Sobel and Andrew, with their dear children, parents, grandparents, relatives and friends, all hope a happy and prosperous New Year and well over the Fast.—**Box 1194.**

SOBR—Raymond and Audrey, send mother and father, all hope a happy New Year and well over the Fast.—**Box 1194.**

SOPHER—Mr. and Mrs. Maurice Socher, Northampton, 121 Victoria Park Road, W-11, with their children, all hope a happy New Year and well over the Fast.—**Box 1194.**

SOLLEY—The family of 9, Constance, Susan, W-1, wishes relatives and friends, all hope a happy New Year and well over the Fast.—**Box 1194.**

SOLLINDER—Lilly and Harry, with their children, grand-daughter, all hope a happy New Year and well over the Fast.—**Box 1194.**

SOLMAN—Alfred and Jean Solomon, Flat 1, The Cedars, 100 Wood Lane, N.W., with their children, grandchildren and relatives, all hope a happy New Year and well over the Fast.—**Box 1194.**

LONDON AREA—cont. on next page

“May a
good year
be written
for you”

[illegible]

**You can increase your rate of savings
to £20 a month right away!**

Saving at the new monthly maximum, though, adds up to a very useful capital sum. After five years (50 installments) we'll add on a tax-free bonus of \$400. And if you let your money ride for two years more, without contributing an extra penny, you'll get a second \$400 bonus. That's \$800 in savings for just \$1,600 free of income-tax, minus the capital gain tax. And absolutely guaranteed!

Please send me a S.A.Y.E. application form.
I understand that I can also apply direct to a Post Office, Bank or Trustee Savings Bank.

NAME _____
(CAPITAL LETTERS, PLEASE)

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Tick the method of payment that interests you.

☐ In cash at a Post Office


☐ By standing order from my Giro account

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Send this coupon to:
S.A.Y.E. Office, Dept. A.49, Derby, Derbyshire
if you want to save through a Trustee Savings Bank and to
contact the Trustee Savings Banks Association,
Knights House, 52-56 Aldermanbury St, London, WC1N 7DG.

Save £5
get £2
free...
and easy!



National Savings
S.A.Y.E

ALMICK—Jack and Edith Almick, of Bourneouth, with treasured family, relatives and friends, happy New Year and well over the Fast.

MARSHALL—Mr. and Mrs. Louis Margolin, 75 Albany Manor Road, Bourneouth, with their children, grandchildren, relatives and friends, happy New Year and well over the Fast.

MCCOY—Mr. and Mrs. Sam McKay and David, 59 Manor Road, Bourneouth, with their children, grandchildren, relatives, a happy, healthy, prosperous and peaceful New Year and well over the Fast.

MAXWELL—Man and Isabelle Maxwell, 10 Barclay Mansions, St. Valerie Road, Bourneouth, with their children, grandchildren, relatives and friends, a happy and healthy New Year and well over the Fast.

MAY—Mr. and Mrs. Harrington Myers and sons, of Chalkhurst, with family and friends, happy New Year and well over the Fast.

NEWMAN—Mr. and Mrs. Samuel B. Newman, 10 Wellington Road, Bourneouth, with children, grandchildren, relatives and friends, a happy New Year and well over the Fast.

OLSEN—May and Mrs. Neil Olsen, of 10 Bevo Road, Bourneouth, with children, grandchildren, relatives and friends, a happy New Year and well over the Fast.

PACER—Mrs. Sadie Packer, of 39 Bath Hill Court, Bourneouth, BHI 2HP, wishes all her family and friends a happy New Year and well over the Fast.

PACKER—Sonja and Peter Packer with all their family, friends, relatives and friends, happy New Year and well over the Fast.—39 Bath Hill Court, Bourneouth.

PILNARA—Ada, Arnold and Rosalind with relatives and friends, a healthy, happy and prosperous New Year and well over the Fast. 124 Grove Road, East Cliff, Bourneouth.

PHILLIPS—Mr. and Mrs. J. W. Phillips and Barr with a happy New Year to family and friends, happy New Year and well over the Fast. 124 Grove Road, East Cliff, Bourneouth.

PHILLIPS—Dr. and Mrs. Myer A. Phillips, Cella and John, of 272a Wimborne Road, Bourneouth, with relatives and friends, a happy New Year and well over the Fast.

PHILLIPS—Nan and Stanley Phillips, of D19 100, with children, grandchildren, relatives and friends, a happy New Year and well over the Fast.

PHILLIPS—Mrs. Sarah Phillips and Mr. Arthur Phillips, of 100, with relatives and friends, happy New Year and well over the Fast.

PLUMMER—Mrs. Victor, Barry, Andrew and Margaret, with family, friends, relatives and friends, happy New Year.—Chilwell Road, Bourneouth.

POLOKOFF—Mrs. Hatty Polakoff wishes relatives and friends, happy New Year and well over the Fast.—28 Bath Hill Court, Bourneouth.

POLOKOFF—Mrs. Hatty Polakoff with all their family and friends, a very happy New Year and well over the Fast.—28 Bath Hill Court, Bourneouth.

ROBINSON—Marie and Al Robert with all relatives and friends, happy New Year and well over the Fast.—85 Lansdowne House, Bourneouth.

ROBINSON—Morris and Beulah Robin, of Park Road, Bourneouth, with 17 children and grandchildren, mechanism, relatives and friends, happy New Year and well over the Fast.

SALFORD—Mrs. Edith Salford, of 10 Lansdowne House, Bourneouth, with all their relatives and friends good health and happiness, happy New Year and well over the Fast.

SALINSKY—Mr. and Mrs. Julius Salfinsky and family, with children, grandchildren, relatives and friends, very happy New Year and well over the Fast. 10 Dean Park Mansions, Bourneouth.

SEAGAL—Mr. and Mrs. Jack Seagal, with their children, grandchildren, relatives and friends and friends, happy New Year and well over the Fast.—Marbrough, Flat 7, 100, Bourneouth.

SHARA—A healthy and happy New Year to the family and friends, happy New Year and well over the Fast.—Brothers-in-law, niece, nephew, friends, relatives and friends, Mrs. Shara, 38 Lansdowne House, Bourneouth.

SHAW—Dr. and Mrs. Aubrey Shaw, Martin and family, with children, grandchildren, relatives and friends, a happy New Year and well over the Fast.

GOLDBERG—Mrs. Bella Goldberg, Eddie and Charles, 28 The Grove, Mountbourn, Southampton, a happy New Year to all families in Cardiff and London and all friends.

GOODMAN—Mabel and Sam Goodman and sons, Southdown, with relatives and friends, a happy New Year.

HARRIS—Lily, Len and Clifford Hays and Aunt Sarah, Captain and friends a happy New Year.

MARSHALL—John Marshall and Frances PINKUS, Tindus Cottage, 65 Grove Road, Northdown, with family and friends a happy and peaceful New Year.

HAYES—Hilda Hayes Mrs., Harrington West and sons, of Chichester, with family and friends a happy New Year.

NICHAMAS—Mr. Samuel S. Newman, 17 Wellington Road, Bournemouth, wishes his wife and children a happy New Year and well over the Fast.

OUSEN—Miss and Mrs. Nial Ouseen, of 10 Bevo Street, Bournemouth, with parents, relatives and friends a happy New Year and well over the Fast.

PACKER—Mr. Sadie Parker, of 39 Bath Hill, Bournemouth, wishes all her family and all their friends a happy New Year.

PACKER—Sonia and Peter Packard with all their family and friends a happy New Year and well over the Fast.

FELMAN—Ada Arnold and Rosalind with relatives and friends a healthy, happy and prosperous New Year.

LAWRENCE—Philip and Barry with a happy New Year to family and friends.

PHILLIPS—Dr. and Mrs. A. Phillips, Cells and John, 1872-1/2 Wymondley Lane, Bournemouth, with relatives and friends a happy New Year.

PHILLIPS—Norman and Stanley Phillips, of D19 Clifton Road, Bournemouth, with children, grandchildren, relatives and friends a happy New Year and well over the Fast.

PHILLIPS—Mrs. Sarah Phillips and Mr. Philip Phillips, of 15 Lambeth Court, Bath Road, Bournemouth, wish relatives and friends a happy New Year and well over the Fast.

PLISKIN—Irene Victor, Barry, Andrew and friends, a happy New Year.—Chilwell Road, Bournemouth.

POLAKOFF—Mrs. Hetty Polakoff wishes her husband and friends a happy New Year and well over the Fast.

POLLARD—Mrs. Mary Pollard with all their family and friends a very happy New Year and well over the Fast.

CROFTON CLARE ROAD, BOURNEOUTH.

ROBINSON—Marie and Al Robert with all relatives and friends a happy New Year.—25 Lansdowne Road, Bournemouth.

ROSS—Morris Ross and Basia Ross of 17 Dean Park, Bournemouth, wish to their children and grandchildren, mechanitism, relatives and friends a happy New Year and well over the Fast.

SALIMSKY—Mrs. and Mrs. Julius Salimsky with family and friends, children, grandchildren, relatives and friends, a happy New Year.—Artist 10, Dean Park Mansions, Bournemouth.

BEGAL—Mr. and Mrs. Jack Segal, with their family and friends, a happy New Year and well over the Fast.—Marburyhouse, Flat 7, 10 Grosvenor Road, Bournemouth.

SHARA—A healthy and happy New Year to our dear mother-in-law, brothers-in-law, sisters-in-law, nephews, nieces and friends, a happy New Year.—Shara, 36 Lansdowne House, Bournemouth.

SHAW—Dr. and Mrs. Andrew Shaw, Martin Vale, Bournemouth, with family and friends a happy New

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LEEDS AND

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year relatives and friends a happy New Year and well over the Fast.
GOULD.—Mr. Harry Gould and Preston Street, Brighton, Sussex, three and friends a happy New Year and well over the Fast.
GRANATT.—Mr. and Mrs. Sidney Granatt, 80 Kingsway Court, Hove, Sussex, three and friends a happy New Year and well over the Fast.
GREEN.—Lily Green, of 50 A, Brighton, wishes children, parents, relatives and friends a

year relatives and friends a happy New Year and well over the Fast.
GOULD.—Mr. Harry Gould and Preston Street, Brighton, Sussex, three and friends a happy New Year and well over the Fast.
GRANATT.—Mr. and Mrs. Sidney Granatt, 80 Kingsway Court, Hove, Sussex, three and friends a happy New Year and well over the Fast.
GREEN.—Lily Green, of 50 A, Brighton, wishes children, parents, relatives and friends a

[illegible][illegible]

NEWCASTLE

NEWCASTLE

of 12, and Mrs. C. Peterson
of 14, Montagu Court, New
York, wish relatives and friends a
Happy and Well over the Fest.
Mrs. Sandra Peterson

of 12, and Mrs. C. Peterson
of 14, Montagu Court, New
York, wish relatives and friends a
Happy and Well over the Fest.
Mrs. Sandra Peterson

[illegible]

GREETINGS

To all our customers and friends at home and abroad we extend our Very Sincere Good Wishes for a Happy and Prosperous New Year

J. LEON LTD

4 FAMOUS NAME IN DIAMONDS FOR OVER 60 YEARS

5-7 BLACK LION YARD, London, E.1 (01-247-2803)

ALLIED SHIPPERS LTD.

AND

GEO. W. WHEATLEY & CO. LTD.

(Exports Division)

32-38 OSBORN STREET, LONDON, E1 6TD
01-247 9481 (10 lines)

Extend their heartiest greetings to clients and friends for the New Year.

Mr. & Mrs. Johnnie Michaels and the staff of the

NEW GROSVENOR ROOMS

London's most-Luxurious Banqueting Suite

wish all their clients a happy New Year

WALM LANE, N.W.2 01-459 2201/2

CATERING UNDER THE SUPERVISION OF THE KASHRUS COMMISSION

SAVITT'S

Office furniture and equipment specialists

extend to all their friends and clients their sincere wishes for a happy New Year and well over the Fast.

Head Office, Sales & Showrooms, 20 Brewer Street, W1R 4DE, Tel.: 01-437 3428/1311.

H. & L. EPSTEIN (LONDON AND MANCHESTER) LTD.

REPRODUCTION ENGLISH & FRENCH FURNITURE & UPHOLSTERY

BEDROOM FITMENTS

WE EXTEND OUR GREETINGS AND GOOD WISHES FOR THE NEW YEAR TO ALL OUR CLIENTS AND FRIENDS

LONDON ADDRESS: 35-39 HANBURY ST. LONDON E.1. PHONE 247 0317 FOUR LINES

MANCHESTER ADDRESS: 60-64 MOSLEY STREET MANCHESTER. PHONE 061-236 4888

"HAIR BY STEPHEN"

141 PARK ROAD, LONDON, N.W.8.

wishes to extend to all clients, old and new, compliments of the season, for a happy and prosperous New Year and well over the Fast.

hugo

wishes his family, clients and friends a happy, healthy and prosperous New Year.

89-71 PARK ROAD, N.W.1 (282 0393)

THE JEWEL BOX LTD.

wish all their customers a happy New Year and well over the Fast.

13 NORTHWOLD ROAD, STOKE NEWINGTON, N.16

JON, MARC AND PAUL

wish their clients a happy and prosperous New Year and well over the Fast.

31 BRUTON STREET, W.1

Mr. & Mrs. RUBEN JOSEPHS

Butchers & Poulterers (under supervision of the Beth Din)

wish their customers, family and friends a happy New Year and well over the Fast.

18 CAVELL STREET, STEPNEY, E.1 790 3800

Messrs. L. KAY & SON

wish their many customers and friends a very happy New Year and well over the Fast.

11 HOLDENHURST ROAD, BOURNEMOUTH

MRS. I. STEINBERG & STAFF

KAY'S MODELS LTD.

wish their many customers a very happy New Year and well over the Fast.

209 HIGH STREET, STOKE NEWINGTON, N.16 (01-254 2845)

"KEITH"

HAIR STYLIST

Keith and staff wish all clients and friends a healthy, happy New Year.

47 BRENT STREET, N.W.4

THE DIRECTORS OF M. E. KRETT LTD.

wish their family, friends and business associates a happy, healthy and prosperous New Year and well over the Fast.

37 WELFORD ROAD, LEICESTER

SIDNEY KRENDEL

EXCLUSIVE GENTS' TAILOR

wishes all his relatives, friends and clients a happy New Year and well over the Fast.

32 NEW ROAD, E.1 790 2233

S. LECASH & SONS LTD.

wish their customers, suppliers and staff a happy and prosperous New Year and well over the Fast.

46 HIGH STREET, WHITECHAPEL, LONDON, E.1

Mrs. M. LEWIS

Kosher Butchers and Poulterers (Under supervision of the Beth Din)

wish all their customers, family and friends a happy and prosperous New Year and well over the Fast.

37 PRESTON ST. BRIGHTON, and HELMDON, FURZE HILL, HOVE

MR. & MRS. M. LIPOWICZ

Kosher Butchers and Poulterers (Under supervision of the Beth Din)

wish all their customers, family and friends a happy and prosperous New Year and well over the Fast.

48 OXFORD ROAD, EALING, W.3 887 7184 & 567 0891

MR. & MRS. J. LYNN

HAIR STYLIST

wish their family, friends and business associates a happy, healthy and prosperous New Year and well over the Fast.

1 HOOP LANE, GOLDERS GREEN, (Phone 459 3132)

Messrs. B. G. (Sewing Machine)

wish all their customers a happy New Year and well over the Fast.

120 COMMERCIAL ROAD, LONDON, E.1

THE DIRECTORS OF RAPO MANUFACTURING CO. LTD.

wish their employees, customers and friends a happy and prosperous New Year.

14 TRIANGLE ROAD, NEW CROSS ROAD, S.E.14

RENEE DE ME

wish all their friends and customers a happy New Year and well over the Fast.

129 STAMFORD ROAD, E.C.3

G. REES

Kosher Butchers and Poulterers (Under supervision of the Beth Din)

wish all their customers, family and friends a happy and prosperous New Year and well over the Fast.

10 EMPIRE PARADE, PARK, MIDDLESEX

THE PHILIP ORCHESTRA

TOGETHER WITH KITTIE

wish their family, friends and business associates a happy, healthy and prosperous New Year and well over the Fast.

23/28 PENN ROAD, E.C.3

MR. & MRS. M. BECKMAN LTD.

AND

DAVID GOLD LTD.

wish their customers and friends a happy New Year and well over the Fast.

51 BEAUFORT PARK, CRAWLEY, SUSSEX

MAX & ANNE

wish their family, friends and business associates a happy, healthy and prosperous New Year and well over the Fast.

40 PERAMBUR ROAD, UNIVERSITY BLVD.

THE DIRECTORS OF B. SAUNDERS (MENSWEAR)

wish all their customers a happy New Year and well over the Fast.

34 WYCOMBE GARDENS, E.C.3

Mr. & Mrs. B. G. (Sewing Machine)

wish all their customers a happy New Year and well over the Fast.

120 COMMERCIAL ROAD, LONDON, E.1

MR. & MRS. NAT PARNES

wish their family, friends and business associates a happy, healthy and prosperous New Year and well over the Fast.

88 CHRISTCHURCH AVENUE, LONDON, N.W.8

THE MANAGEMENT AND STAFF OF PELTOURS TRAVEL SERVICE

wish all their clients and friends at home and overseas a very prosperous and happy New Year.

72 WIGMORE STREET, W1H 0DD

PEGGY MOSE and CLIVE

wish all their families, relatives and friends a happy New Year and well over the Fast.

HEREFORD RD. BAYSWATER, W.2

THE DIRECTORS AND STAFF OF CITY MEAT WHOLESALERS LTD.

(MEMBER OF THE SMITHFIELD AND ZWANENBERG GROUP)

wish all their customers and friends a happy and prosperous New Year and well over the Fast

Kosher Meat Market, Gowers Walk, Commercial Road, E.1 Phone 01-481 2475 No. 1 Shop " 01-488 4035 No. 2 Shop

Waltham Abbey, Sewardstone Road, Chingford, E.4 (Phone 01-529 0951)

Mr. and Mrs. PRESS and LINDA, of MARTIN HAIR FASHIONS

wish relatives, friends and clients a happy New Year and well over the Fast.

21 HAMPTDEN SQUARE, SOUTHGATE

MR. & MRS. J. KAYE, of MARTYNS FASHION CENTRE

wish their children, grandchildren, relatives, friends and customers a happy and healthy New Year.

170/2 STAMFORD HILL, N.16

MRS. F. BLOOM, of MELODY

wishes her children, relatives, friends and visitors, old and new, a healthy, happy and prosperous New Year and well over the Fast.

6 MANOR ROAD, WESTCLIFF-ON-SEA

HARRY & KITTY MINKOFF

wish their mothers, children, grandchildren, relatives, friends and customers a happy and healthy New Year and well over the Fast.

6 SONIA GARDENS, NEASDEN, LONDON, N.W.10

MORRIS HOUSE

ANNE and WOLFE MORRIS wish all relatives, grandchildren, friends and guests a happy and prosperous New Year and well over the Fast.

33 RUTLAND GARDENS, HOVE (0273 772847)

Mr. & Mrs. A. NEWMAN AND SON

extend sincere greetings to their mother, relatives, friends and customers, wishing all a happy, healthy and prosperous New Year and well over the Fast.

87 AVENUE FRANKLIN ROOSEVELT, BRUSSELS, BELGIUM

EVA & HARRY STANDER & FAMILY

extend greetings and best wishes for a happy New Year and well over the Fast.

NORFOLK HOUSE HOTEL, SEA ROAD, WESTGATE, KENT

MR. & MRS. NAT PARNES

wish their family, friends and business associates a happy, healthy and prosperous New Year and well over the Fast.

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PEGGY MOSE and CLIVE

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HEREFORD RD. BAYSWATER, W.2

Mrs. R. MORGAN

wishes all her relatives, friends and customers a Very Happy and Prosperous New Year

Harry Morgan's Restaurant

31 St. John's Wood High Street, London, N.W.8 01-722 1869

Mrs. Gershon Shaffer

wishes her children, grandchildren, mother, relatives, friends and customers a happy New Year and well over the Fast.

Lower Clapton Road, E.8, Kent House, Strattons Close, Church Gardens, Edgware

Mr. and Mrs. PRESS and LINDA, of MARTIN HAIR FASHIONS

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ANNE and WOLFE MORRIS wish all relatives, grandchildren, friends and guests a happy and prosperous New Year and well over the Fast.

33 RUTLAND GARDENS, HOVE (0273 772847)

Mr. & Mrs. A. NEWMAN AND SON

extend sincere greetings to their mother, relatives, friends and customers, wishing all a happy, healthy and prosperous New Year and well over the Fast.

87 AVENUE FRANKLIN ROOSEVELT, BRUSSELS, BELGIUM

EVA & HARRY STANDER & FAMILY

extend greetings and best wishes for a happy New Year and well over the Fast.

NORFOLK HOUSE HOTEL, SEA ROAD, WESTGATE, KENT

MR. & MRS. NAT PARNES

wish their family, friends and business associates a happy, healthy and prosperous New Year and well over the Fast.

88 CHRISTCHURCH AVENUE, LONDON, N.W.8

THE MANAGEMENT AND STAFF OF PELTOURS TRAVEL SERVICE

wish all their clients and friends at home and overseas a very prosperous and happy New Year.

72 WIGMORE STREET, W1H 0DD

PEGGY MOSE and CLIVE

wish all their families, relatives and friends a happy New Year and well over the Fast.

HEREFORD RD. BAYSWATER, W.2

Mrs. Gershon Shaffer

wishes her children, grandchildren, mother, relatives, friends and customers a happy New Year and well over the Fast.

Lower Clapton Road, E.8, Kent House, Strattons Close, Church Gardens, Edgware

Mr. and Mrs. PRESS and LINDA, of MARTIN HAIR FASHIONS

wish relatives, friends and clients a happy New Year and well over the Fast.

21 HAMPTDEN SQUARE, SOUTHGATE

MR. & MRS. J. KAYE, of MARTYNS FASHION CENTRE

wish their children, grandchildren, relatives, friends and customers a happy and healthy New Year.

170/2 STAMFORD HILL, N.16

MRS. F. BLOOM, of MELODY

wishes her children, relatives, friends and visitors, old and new, a healthy, happy and prosperous New Year and well over the Fast.

6 MANOR ROAD, WESTCLIFF-ON-SEA

HARRY & KITTY MINKOFF

wish their mothers, children, grandchildren, relatives, friends and customers a happy and healthy New Year and well over the Fast.

6 SONIA GARDENS, NEASDEN, LONDON, N.W.10

MORRIS HOUSE

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HEREFORD RD. BAYSWATER, W.2

BLUESTONES

of HENDON CENTRAL

High-class Fruiterers

Mr and Mrs Bluestone wish all their customers a happy and healthy New Year and well over the Fast

11a VIVIAN AVENUE, N.W.4

The Directors of BOSTON HALL

WESTCLIFF-ON-SEA

(The newest and most luxurious Kosher hotel in England)

wish all their guests—past, present and future—a happy and prosperous New Year and well over the Fast.

MR. BRIAN

Hair Stylist

together with family and staff, wish all their friends and clients a happy and healthy New Year and well over the Fast.

14 Highview Parade, Woodford Avenue, Redbridge, Essex. (850 7073)

L. BROOKES

Ladies' Fashions

20 AMHURST PARADE, N.16 (Phone: 800 4082)

Hilda and Louis Brookes wish their children, grandchildren, Mechutanim, relatives, friends, staff and clients a happy and prosperous New Year.

LIONEL BULL

EXCLUSIVE TAILOR

with his family,

wishes his many clients a happy and healthy New Year.

134 HIGH STREET, EDGWARE, MIDDLESEX

Gloria, Cyril & Derek Lennard and staff of CHAITS

KOSHER DELICATESSEN

46 WATERLOO STREET, HOVE

wish all their relatives, customers and friends a very happy New Year.

R. CHARING

Kosher Butcher & Poulterer (Under supervision of the Beth Din)

wishes his children, grandchildren, relatives, friends and customers a happy New Year and well over the Fast.

44 OLDHILL ST. N.16 (808 4178)

Mr. and Mrs. PRESS and LINDA, of MARTIN HAIR FASHIONS

wish relatives, friends and clients a happy New Year and well over the Fast.

21 HAMPTDEN SQUARE, SOUTHGATE

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HEREFORD RD. BAYSWATER, W.2

JEWISH CHRONICLE—New Year Section September 17 1971 69

MR. F. J. GERTLER

MANAGING DIRECTOR

F. J. GERTLER & COMPANY LIMITED

AVON TRADING ESTATE, BLOCK L, AVONHOPE ROAD, LONDON, W.14

SENDS YOU HIS NEW YEAR GREETINGS AND WISHES YOU WELL OVER THE FAST

FG

THE MANAGEMENT AND STAFF OF BLOOM & STURGESS OF BAKER ST.

WISH ALL THEIR CUSTOMERS BOTH HERE AND ABROAD
A VERY HAPPY NEW YEAR AND WELL OVER THE FAST
KOSHER RESTAURANT UNDER THE SUPERVISION OF THE BETH DIN & KASHRUS COMMISSION
114 BAKER STREET, W.1 01-935 8464, 6752



MONTY BLOOM

Kosher Butcher Fresh deliveries daily
UNDER THE SUPERVISION OF THE BETH DIN & KASHRUS COMMISSION
21 MELCOMBE STREET 01-935 5161
Branches of BLOOM & STURGES (BAKER STREET) LTD.

F. M. C. (MEAT) LIMITED

KOSHER MEAT DEPOT, GOWER'S WALK, LONDON, E.1



wish all their customers and friends
a Happy New Year
and well over the Fast

THE DIRECTORS AND STAFF OF H. FRANKEL LTD.

WISH ALL THEIR CUSTOMERS, OLD AND
NEW, A VERY HAPPY NEW YEAR AND
WELL OVER THE FAST

14 PARSON ST. HENDON, N.W.4 30 WENTWORTH ST. LONDON, E.1

and shortly at
GRAND PARADE, FORTY AVE., WEMBLEY

WE

Don't forget to wish all their customers, old and new, a very happy New Year and well over the Fast.

OF THE CENTRAL LONDON BRANCH

of the Imperial Life Assurance Co. of Canada

Wish all our friends, clients and colleagues
a very Happy, Prosperous and Peaceful New Year

We are always happy to welcome new colleagues to the Branch

The Directors and Staff of GARMENT TRANSPORTATION INT. LTD.

Specialist transporters to the clothing trade
European and U.K. Distributors

wish all their clients,
old and new, a happy
and prosperous New Year

ILFORD WHARF, RODEN STREET,
ILFORD, ESSEX
Telephone: 01-553 2112/3/4 Telex: 25277

DORA'S Kosher Restaurant

Dora & Lea Vartan wish their family
friends and guests a happy New
Year and well over the Fast.
English and Continental Cuisine.
Home Residences.
198 STATION ROAD
(Opp Westcliff Station)
WESTCLIFF-ON-SEA, ESSEX
Phone: Southern 42176

ERNEST EDEN Furriers

Best Wishes
and a
Happy New Year
to
all my clientele

Mr. & Mrs. J. E. Komkommer Trading as ELKAN'S

Confectioners & Tobacconists
wish all their children, grand-
children, relatives, Mechutanim,
friends and customers a happy,
prosperous and sweet
New Year and well over the
Fast.
1081 Finchley Road,
Golders Green, N.W.11
(020 2781)

EVE (CLAPTON) Ltd.

207 LOWER CLAPTON RD., E.6
COATS, GOWNS, ETC.
wish relatives, customers, friends
and business associates a happy and
prosperous New Year and well over
the Fast.
MICHAEL & QUEENIE CHASTEMAN
38 CHESTINGTON CT. FINCHLEY, N.3

Mr. & Mrs. Harold Friend of H. FRIEND

Kosher Butcher and Poulterer
LICENSED BY THE BOARD FOR
SHECHITA AND BETH DIN
wish relatives, friends and
customers a happy and
prosperous New Year and
well over the Fast.
83 STANMORE HILL,
STANMORE, MIDDLESEX
(954 0820)

The Proprietors of GERSHON'S FISH RESTAURANT

1017 Finchley Road, Temple
Park, N.11
(01-438 8121)
wish all their customers a
happy New Year and well over
the Fast.
זמן
Remember to "Take Away"
for Yom Tov.
(Under the supervision of the Beth Din and Kashrus Commission)

D. Glass & Co. Ltd.

Kosher Butcher and Poulterer
LICENSED BY THE BOARD FOR SHECHITA
AND BETH DIN
wish all their customers a
happy New Year and well over
the Fast.
77/79 MARGARET
LONDON, W.1
01-437 5316

Mr. & Mrs. L. Herman GOODMAN TOURS LTD.

14 MYRDLE COURT,
MYRDLE STREET, E.1
wish their friends a
happy and prosperous
Year.

HAMPER for Custom-Built houses and flats

wish family, relatives,
customers and friends a
peaceful New Year and
well over the Fast.
(952 2848 or 5802)

RAY HARDY SONS

takes this opportunity
conveying to his
clients warmest
wishes for a New
Year filled with health,
happiness and prosperity.
232 GOLDBERGH
N.W.11
(Phone: 438 414)

MR. & MRS. SAM HARRIS SAM HARRIS LTD.

WASHINGTON HOTEL
FLEMING'S HOTEL
with their family and
clients a happy and
prosperous New Year and
well over the Fast.
145 NEW RD., CHINGHAM
E.4
(Phone: 529 3957, 411)

Hechalutz B'Anglia

extends New Year greetings
all its friends and
partners of its schemes.
4/12 REGENT STREET
LONDON, W.1

L. HERMAN Kosher Butcher & Poulterer

38 HESSEL STREET,
LONDON, E.1
wish all their customers and
partners a happy New Year and
well over the Fast.

Mr. & Mrs. PHILIP HOCKLEY HOCKLEY LTD.

72/73 MARGARET
LONDON, W.1
01-437 5316

The Directors of LEWIS (POULTRY) LTD.

wish all their relatives,
friends and customers a happy
New Year and well over
the Fast.
Lewes St. London, E.1
01-437 5316

Mr. and Mrs. E. LION AND FAMILY

Kosher Butcher and Poulterer
(Licensed by the Board for Shechita
and Beth Din)
Wishing relatives,
friends and customers a
healthy and happy New Year
and well over the Fast.
145 CLARENCE ROAD,
CLAPTON, E.6
46 FALMOUTH GARDENS,
ILFORD, ESSEX

MICHAEL MACKLER AND HIS MUSIC

wishes his clients and col-
leagues a very happy New
Year and well over the Fast.
(254 0212)

DEREK, SHEILA & MICHELLE ERREIRA of the DEREK MAURICE HAIR BOUTIQUE

wish their parents, relatives,
friends and clients a happy
New Year and well over the
Fast.
6 THE PARADE,
HOLDERS HILL ROAD, N.W.7

IAN MICHAEL Hair Boutique

wishes all clients a happy,
healthy and prosperous New
Year.
APPOINTMENTS
PHONE 959 2464
616 WATFORD WAY, APEX
CORNER, MILL HILL, N.W.7

Mr. and Mrs. M. Malinek and daughters, of MORRIS MILK RESTAURANT

STAMFORD HILL
wish all their patrons, relatives,
friends and staff a happy and
prosperous New Year and well
over the Fast.
3 Galside Lane, Southgate,
N.14

H. MYERS Kosher Butchers & Poulterers

(Licensed by the London Board for
Shechita)
Mrs. H. Myers, Mr. M. L. Myers
and Staff wish all their custo-
mers a happy and prosperous
New Year and well over the
Fast.
7 BEEHIVE LANE,
ILFORD, ESSEX
Phone: 01-594 3238

THE DIRECTORS OF NELSON'S TRAVEL AGENCY LTD.

wish all their clients and
friends, at home and abroad,
a happy and prosperous New
Year.
28 NORTH END ROAD,
GOLDERS GREEN, N.W.11
AND
27 STATION ROAD,
EDGWARE, MIDDLESEX

Mr. & Mrs. A. SAMUELS Kosher Butchers & Poulterers

(Under supervision of
Board for Shechita
and Beth Din)
wish their daughter,
grandchildren, grand-
daughters, Mechutanim,
relatives, friends and
all their customers a
happy New Year and well over
the Fast.
30 RED LION STREET,
RICHMOND, SURREY

The Proprietors of PARKWAY PATISSERIE

326 Regent's Park Road,
Finchley, N.3
30A North End Road, N.W.11,
304 Preston Road, Wembley.
wish all their customers a
happy New Year and well over
the Fast.
זמן
(Under the Beth Din and Kashrus
Commission)

SADIE and CYRIL PERMUTT

JEFFREY, ELAINE & PHILLIP
48 CRANBOURNE GARDENS,
NW11 0HU
11 & 13 WENTWORTH ST.,
ALDGHATE, E1 7TB
wish all their family and
friends a healthy, happy and
prosperous New Year and well
over the Fast.

MOSS, CISSIE & HELEN PLASKOW

Kosher Butcher and Poulterer
(Licensed under the Beth Din)
wish all relatives, friends and
customers a happy and pros-
perous New Year and well
over the Fast.
8 AMHURST PARADE,
STAMFORD HILL, N.19
(800 5520)

MRS. ROSEN & FAMILY

wish all their family,
mechutanim, friends and
all their customers a
happy and prosperous
New Year and well over
the Fast.

L. ROSEN Caterers

240 EVERING ROAD,
UPPER CLAPTON, E.8
806 1314, 780 4797, 826 0323

Mr. & Mrs. M. ROSENHEAD Kosher Butcher & Poulterer

(Under supervision of
London Board
for Shechita)
wish their children,
mechutanim, rela-
tives, friends and
all their customers
a happy and pros-
perous New Year and
well over the Fast.
238 AMHURST ROAD, N.19
(Phone 254 3184)
65 EXETER RD., SOUTHGATE,
N.14
(Phone 585 4009)

THE DIRECTORS OF S. ROTHMAN & CO. LTD.

Insurance & Mortgage Brokers
wish their numerous friends
and clients a happy and pros-
perous New Year and well over
the Fast.
269a Kingdland Rd., E.2

Mr. & Mrs. A. SAMUELS Kosher Butchers & Poulterers

(Under supervision of
Board for Shechita
and Beth Din)
wish their daughter,
grandchildren, grand-
daughters, Mechutanim,
relatives, friends and
all their customers a
happy New Year and well over
the Fast.
30 RED LION STREET,
RICHMOND, SURREY

Vidal Sassoon

wishes his family,
clients and friends a
happy, healthy and
prosperous New Year

171 NEW BOND ST., W.1
GROSVENOR HOUSE,
PARK ST., LONDON, W.1
& 44 SLOANE ST., S.W.1

ANNE RUBIN Kosher Butcher & Poulterer

101 CHAPLTON ROAD, ILFORD, 7
Phone 422011

THE DIRECTORS OF J. SANDERS (Gowns) LTD.

wish all their friends and
customers a happy and
peaceful New Year and well
over the Fast.

Mrs. C. S. LUBIN, of ARMON HOTEL

637 FINCHLEY ROAD, LONDON, N.W.11
Tel: 455 9802, guests 488 8312
Near Gower Street Station
wish her dear children and grandchildren, relatives in London and abroad, friends
and guests a very healthy, happy and prosperous New Year and well over the Fast

לשנה טובה AVIVA HOTEL RESTAURANT

Under the supervision of the Beth Din and Kashrus Commission
1 PLATTS LANE, FINCHLEY, RD., N.W.3. 01-794 6756
Ultra modern hotel—bed and breakfast/full-board
Mr. and Mrs. L. Preger and family extend their best wishes for a
happy New Year and well over the Fast to all patrons, relatives
and friends at home and abroad.
We shall be pleased to quote you for Weddings, Birthdays, Parties, etc.

DAVID BLAIR of Stanmore Broadway,

take this opportunity to wish all their clients and friends
a happy and healthy New Year.

Mr. & Mrs. ASHLEY BRODIN AND DARREN

wish their family and friends a happy, healthy and prosperous
New Year and well over the Fast.
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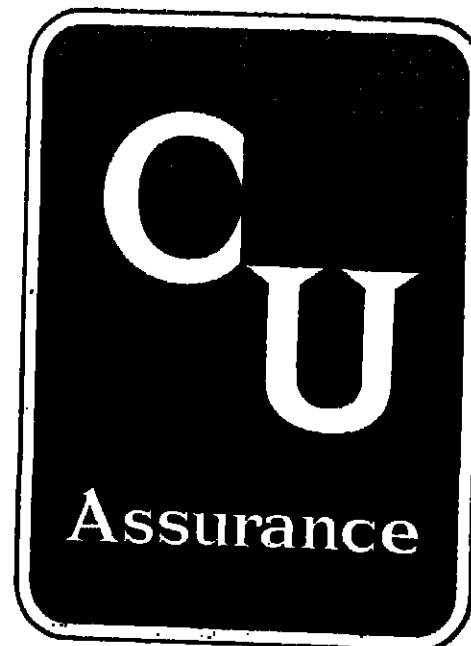
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INCIDENTALLY

Yiddish

As largely to the enthusi-
Mrs Myrtle Ross, of BBC
rises, and Mr Jack Alstrop,
BBC Radio Record Produc-
the BBC is issuing what I
is an outstanding record by
early a Choir of Birmingham.
cord, which will be obtain-
from shops and from the BBC,
es songs in Yiddish and Heb-
and an especially delightful
Japanese.

Zimriya Choir is, of course,
the best amateur choirs in
country and scored a great
at the Elstedsford. But Mr
tells me that he was
heless surprised by the
of their singing when he
heard them. "They were so
dramatic in outlook, their
were so fresh that I was
and it was a pleasure
the record with them."
ay record fills a gap in the
hale catalogue, which inclu-
sordings of Scottish, Welsh
h songs.

ely pair

week I met two of the
participants at this year's
gh Fringe. Both are mem-
of the Cambridge University
company. Paul Wolfson
(Bolnhull), called by one re-
"a fuzzy-haired tiny bundle"
is one of the stars of the
edge late-night revue. Out of
he is a second-year medi-
dent at Trinity Hall, Wolf-
a veteran of every type of
His Muggersidge take-off is
a target.

ham's Jenny Sprince (from
his Wood) is the designer
"phonies" comedy. "The
This was the Cambridge
for the third week of the
Jenny calls "The Frogs"
steternal musical," and
that it is much funnier than
usual.

viet card

Barbara Oberman, one of
surprising leaders of the
for the Release of
Jewish Prisoners, was sur-
and deeply moved—to re-
a New Year card from
in Russian.
card was enclosed in an
and said:
Barbara. We congratulate
your family on the New
ish Hashana. We wish you
personal happiness, good
and success in everything.
anks for not forgetting

et & sour

on violinist Raymond Cohen
ly leaving for the Soviet
to give recitals in Moscow,
ad, Minsk, Vilna, Riga and
all with large or consider-
Jewish communities. Also
leaving for Russia is Leeds
Michael Roll.

men whom the Russians will
hearing is the brilliant
virtuoso cellist Victor
A pupil of Rostropovich
years and himself recog-
among the Soviet Union's
cellists. 34-year-old Yoran
to the West and is now
son. "I wanted to be free
Jew and this was not pos-
the Soviet Union," he ex-
Zahidi Menuhin says that
"without doubt one of the
gressive cellists I have
heard."
Curiously, Yoran has had
approaches for recitals and
in living in a faded bed-
Earl's Court.

referring recently to Mr
Law, son of Rabbi and
urle Law, I should have
that he has been ap-
financial director of
Pritchard, Wood and Qua-
Ltd.

Fourth stage



The opening night of "Fallen
Angels" at the Leeds Playhouse
last week was an exciting and
historic occasion for one of
Israel's leading producers, Peter
Frye.

This was the first play he has
produced on the British stage and
the first time he has directed his
own wife. Leeds-born actress,
Thelma Ruby.

They told me that they hoped to
be able to work together often in
the future.

Canadian-born Peter Frye said
that his life so far has been in
cycles of 18 years. The first in
Canada, the second in the USA
and the third in Israel, and now
the fourth was beginning.

He spent his childhood in Mont-
real and his mother tongue was
Yiddish. His parents were im-
migrants from Russia and he
grew up speaking Yiddish
fluently.

Intercession

A remarkable "meeting of in-
tercession" for Russian Jews will
be held at the Central Hall, West-
minster on Thursday under the
auspices of the Association of
Jewish Women's Organisations in
Britain, whose chairman is Mrs
Basil Jacobs. Similar meetings will
be held on the same day in the
United States, Israel and on the
Continent of Europe—all on
the initiative of the British group!

At the Central Hall meeting
there will be readings from
specially chosen texts by, among
others, the famous actresses
Geraldine McEwan, Constance
Cumplings and Yvonne Mitchell,
as well as by actor Robert Rietty.
Dorothy Tutin is regrettably
unable to be present but her
voice will be heard on tape.

Chasidic pop

Martin Davidson, founder and
lead singer of the Israeli Avnei
Hakotel Chasidic group, tells me
that he is busily composing new
songs. "I hope that there is a
future for Chasidic pop music, but
it has to be developed," he said.

The Avnei Hakotel, which had
such a successful start and tour of
Britain, is now "frozen" because
of a dispute between its members
and the consequent litigation. But
Martin, who is 21 and comes from
Southport, is confident that his
compositions will still be success-
ful.

"We should be able to speak of
Chasidic soul music or even un-
derground Chasidic music—
though we should not call our-
selves the Chévre Kadisha."

No arms

When talking to American
Jewish leaders about the current
Middle East peace discussions, Mr
Itzhak Rabin, Israel's Ambassador
to the USA, was asked whether
any new American arms ship-
ments could be expected.

Mr Rabin replied that he could
always judge the climate in his
initial Washington talks.
"Whenever the State Department
or Defence Department discusses
arms requests and begins the con-
versation with a lot of com-
pliments about our military abil-
ity, the discussions always result
in little hardware for Israel."

LETTERS TO THE EDITOR

Olympic demos opposed

Sir.—As an Olympic fencer, I
am shocked to read Mr Melzack's
suggestion (in your September 10
issue) that Jewish spectators
should demonstrate en masse at
the Olympic Games to serve the
cause of Russian Jewry.

The Olympics are quite the
wrong place for any political ac-
tivity, irrespective of the right-
eousness of the cause. As well
demonstrate at a Russian Or-
thodox Church during a service!

If the harmony and fellowship
of the Olympic camp could be
emulated in outside life, all, in-
cluding Russian Jews, would be
better off, and it would be verging
on desecration to do as Mr Mel-
zack suggests. In addition, such
publicity would be counter-pro-
ductive—viz. Dawson's Field.

ALLAN JAY,
17 Gurnoy Drive, N.Z.

Tea & sympathy

Sir.—Rabbi Shebson, in reply to
my letter of August 27, suggests I
had an unfortunate experience
and am consequently embittered.
May I point out that my sole reason
for writing was my disagreement
with his views and the manner in
which he delivered them?

It would appear I have offended
the esteemed rabbi, and if this be
so, I tender my deepest regrets.
However, should I, at any time
deem it necessary to disagree
with his public utterances, I will
not hesitate to do so.

H. BELL.

13 Walford Road,
Stoke Newington,
London, N.16.

Clause 43 ambiguity

Sir.—The statements made to the
Council of Manchester and Salford
Jews by Alderman Fidler (as re-
ported in your September 10 issue),
are misleading. The issue is not as
he states, and the rights of Pro-
gressive congregations to be con-
sulted on religious matters which
affect them is not in dispute.

What chiefly concerns us is that
the latest formula put forward by
Alderman Fidler is ambiguous and
does not make clear what the board
must do in the event of a conflict
or difference between the ecclesi-
astical authorities and those desig-
nated as their leaders by other
sections.

We are of opinion that it does
not oblige the board to act in mat-
ters of Jewish law (halacha) in
accordance with the guidance of its
ecclesiastical authorities which it is
nevertheless bound to seek.

The need for such obligation to
act was indeed stressed by Mr
Victor Mishcon at the meeting of
the board in July last.

The president and some of his
colleagues have expressed the view

to us that their formula is manda-
tory in this respect. We do not
think it is, and have therefore
asked for an amendment which will
make this clear beyond doubt.

In our view the latest formula
contains the seeds of future con-
flicts in Anglo-Jewry which we are
anxious to avoid.

After all, where legislation in
this country affecting the religious
rights of Jews is concerned (and
this is the principal interest of the
board in such matters), in prote-
cting the rights of Orthodox Jews,
who are the overwhelming majority
of the Anglo-Jewish religious com-
munity, it protects the rights of
non-Orthodox Jews as well, but the
converse is not necessarily true.

(Dr) BERNARD HOMA,
ABBA BORNSTEIN,
(Dr) JACOB BRAUDE,
ASHER FISHMAN,
MORRIS LEDERMAN,
SALMOND S. LEVIN,
(Adj.) H. J. LOBENSTEIN,
A. B. OLIVESTONE,
83 Princes Park Avenue, NW11.

Sutton couple may wed twice

Sir.—Rabbi Kahan (in your
September 10 issue) states that
we only told half the story about
our daughter's wedding and the at-
titude of the Beth Din. From his
letter it would appear that he had
not read ours carefully—possibly
because he found it dis-
tasteful—and that he no longer
clearly recalls the sequence of
events.

A re-reading of our earlier
letter would show that we did
mention and explain the absence
of a ketuba and that the Beth Din
had been informed in writing of
the intended marriage. We do not
want to repeat ourselves, but would
be grateful for an opportunity to
clear up one point.

Rabbi Kahan is mistaken in his
recollection that he discussed the
matter with me (Mrs Moss) a
month before the wedding, when
permission had been given. I ap-
proached him more than a month
before the marriage, before per-
mission had been granted and
asked him to help. He appeared
unable to do so and I have not

spoken to him about the matter
since.

A few days later we approached
the Reform minister and after
that we heard that the marriage
could probably take place in
Sutton. The young people were
very anxious to have a synagogue
wedding.

We did not know when a deci-
sion would be forthcoming or
what that decision would be. We
approached the Reform minister
at the last moment that we felt
he might still be able to fit us in.
One cannot leave the organisation
of a big wedding and the ap-
proach to a minister—be he
Reform or United—to the very
last minute.

To end this correspondence on
a more pleasant note, we would
like to mention that the young
people have been invited to have
a second ceremony at the Sutton
Synagogue.

PHILIP MOSS & ANNE MOSS,
bride's parents
55 Furzedown Road,
Belmont, Sutton, Surrey.
More letters page 107

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How Britain can help Israel

I took this matter up some while ago with Mr Geoffrey Rippon, the chief British negotiator, and since then discussions have been proceeding on a technical level between the economic staff of the Embassy and the officials of the Ministries concerned.

These are parallel to talks taking place between Israeli experts and the EEC secretariat in Brussels with a view to adjusting the existing trade agreement to an enlarged EEC. It is hoped that ways will be found to reduce the damage to UK-Israeli trade.

It should be borne in mind that the balance is already in Britain's favour by a ratio of roughly two to one. This is one of the questions which Mr Eban is likely to raise during his forthcoming official visit.

In the political context, I do not share the fear expressed in some quarters that if Britain draws closer to Europe, its Middle East positions will be unduly influenced by those of France. Britain has its own independent and pragmatic views in these matters, shaped by its experience and its interests.

For one thing, I find little belief here in the proposition that an Israel-Arab peace should be imposed and policed by a group of outside Powers, instead of resting on negotiation and agreement between the parties.

If Britain becomes a leading nation in Western Europe, as seems likely, that would give an important new dimension to Anglo-Israeli relations. I would hope that such a development would be beneficial for Israel.

Q. The British Foreign Secretary, Sir Alec Douglas-Home, has just been visiting Cairo (and Rabat) and your Minister, Mr Abba Eban, has now been invited to pay an official visit to London in November. Do these visits indicate a possibility of British mediation in the Arab-Israeli conflict and would you welcome a more active role on the part of the British Government in the Middle East generally and, more specifically, in regard to Resolution 242 of the Security Council?

A. These visits will give the British Government valuable first-hand impressions of the outlook of the two main pro-

tagonists in the conflict. That does not mean that Britain would wish to act as a mediator.

As I have already mentioned, Britain's present role is a less active one. I cannot say under what future circumstances she would become more active, or whether Israel would welcome it.

I am sure Britain will want to do whatever it can to help bring about a lasting peace in the Middle East. Yet we may not always see eye to eye with Britain on the way this should be done or on the concessions Israel would feel justified in making.

Q. Britain has continued to provide arms for Jordan and talks on arms supplies to Libya have also been taking place. Are you concerned about them? And do you find here a sufficient understanding for Israel's need to maintain a balance of military strength?

A. If Jordan is supplied with Western arms solely for its own defence and internal security, Israel would not object. As for Libya, its bellicose régime is pressing for renewed warfare against Israel and has just entered into a federation with Egypt and Syria that is in effect an anti-Israel coalition with a joint military command.

Military balance

Therefore, arms supplied to Libya must be regarded as tipping the military balance against Israel. We think that Britain's unwillingness to sell Chieftain tanks to that country is justified.

Q. How do you view the state—and movement over the past year—of British public and political opinion in regard to Israel and are you satisfied that the public relations aspect is well taken care of by your Embassy and by the Jewish community here?

A. One cannot ever be "satisfied" with the state of public opinion, since one cannot expect it to be wholly favourable. Moreover, it is volatile and influenced by the latest happenings to appear in the press and on TV and radio. Arab propaganda against Israel is active in this country, through diplomatic missions, the Arab

League office, local groups and Arab universities. All this effort no doubt has but it is a limited one.

My impression is that stocks are low in the present, against the ferment and instability of the Arab world, the quarrels, the Palestinian terrorism, the concessions extracted by her, Arab oil.

From time to time and political opinion be critical of Israel on particular topics, such as to Mr Jarring's mission, February or the programmes in Jerusalem, balance the last more positive than the

There are also New Left circles themselves on ideological grounds and are hardly affected or reason.

At times falsehoods be refuted. But the formation work is on a sterile and polemical with us but on projecting a picture of Israel—its background and problems, its achievements, its aid programmes in developing countries and its struggle for an peace which will ensure our survival.

No activity in the more valuable than the past Israel by a number of Parliament, London with effect.

Q. And finally, Mr. may I remind you that you came here "described, "respectable" and no "housewives," and lug back, would you whether it was your or rather your ending been vindicated by the performance of the months?

A. After one year, the 70,000 who form remains one of courage and forces of indigna recruited in a matter over difficulties. But the majority of from other work in women's organiza- name.

been slogging away "calls" all their adult have always been middle-class house- their own thing. professional standards are often quite

for example. Yes, I is woman's work. Yet are men. This is be the chefs, cooking for a different plate of taking for a family.

Can your child attend even if you cannot afford the fees?

YES!

Fees are levied in accordance with parents' means.

Are there any special conditions for acceptance?

YES!

Children must be in sound health and able to adjust to life in a children's community.

Can I discuss this further with anyone in Britain?

YES!

Contact: P. Kessler, Executive Director, All Israel High School, 112 Euston Road, London, W.1. Tel. 01-499 8152 and quote reference JCA/11.

WOMEN'S ROSH HASHANA SPECIAL

'they've been slogging away
answering calls all their adult lives'

Doing their own thing

SADIE LEVINE

Let me just take one chef to the next mammoth charity bazaar where women, with no facilities but their own home kitchens and no experience beyond the digestions of their immediate family, cook, for literally hundreds of customers, some of the best lunches to be had in London at the price. He should eat his hat for afters!

Then, Public Relations. I know something about the machinations of PR girls. In my job I am a sitting duck. Now these

demo women set up an al fresco PR department. I saw one of them go at her target like a bull at a gate. There is no professional PR organisation that has anything on these women for sheer chutzpa, persistence, tenacity and unflagging nudknicking. And it works.

There are many other fields in which Jewish women of the community have sharpened their teeth and exercised their talents. They've even had a go at publishing. A big, original cook-book

for charity was an idea. They hadn't a clue as to how to go about it. They set about the task with the zeal of sixth-formers on an activity project and came through with a surprising knowledge of the intricacies of typesetting, page-proofing, editing, costing, blockmaking... and a very good cook-book now on the presses and out next month.

Those then are the "respectable middle-class housewives." Probably it does take something like professional ability to run a

home and family successfully. So maybe in their achievements outside the home they are simply acting out their intrinsic talents on an extra level.

Whatever, they have proved that, given the incentive, they can do just anything!

It would be a sobering thought indeed for some executive types puffing about the importance of their jobs that some housewife could, strictly providing it was for a cause, do their thing as well if not better.



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'This year for the first time we
shall celebrate Rosh Hashana'

They came to Israel with books and a piano

DOREEN GAINSFORD

We ran up the five flights of stairs to her new flat and with a broad smile and stars in her eyes she opened the door to her new life.

We had travelled from Tel Aviv to her new home in Herzlia. I had spent the whole day with the Volshers, a new immigrant Russian family, and it was impossible for me not to feel sentimental about their attitude to life in Israel.

Life is not going to be easy for them. They are intellectuals but they will have little time for anything but hard work if they are to get a home together from scratch and repay the mortgage on their flat and the money borrowed for their journey.

Ginia is 34, was the only Jewish student at Lvov University and managed with difficulty to get a job as a teacher. They have been in Israel for four months, during which time they studied and lived in an ulpan.

"You must understand we knew so little about Israel," she said. "We knew its geographical location, but in Russia we are taught that Israel is at war, that not only are all of the men fighting but also all the women, that it is a hot desert land without vegetation, that it is underdeveloped and stands little or no chance of survival. So we thought we were coming to build and fight. We did not know that large cities existed, that wide roads, cars, apartments, cinemas, forests, shops, were already here. Of course we did not believe everything we were told but it is difficult to know what is the truth."

Their new flat has a magnificent view over Herzlia. There are two bedrooms, a living-room, kitchen and bathroom, in a block reserved for new immigrants. Friends in Israel loaned them a mattress, a garden-bed for their eight-year-old son, a cooker and a refrigerator.

BRIDGE DIRECTORY

The publisher of the new Bridge Directory tells me that applicants are impatient to get started, so he wants to close the list soon. There's still time to get in on it. The Directory acts as a guide to players who want to make up a game of bridge, want to join one, or need a "fourth" at short notice. Publisher: Sam Fyne, phone 959 1697.

They had brought with them from Russia 900 books and a piano. Ginia said it was not important how soon they would buy their furniture.

"When we were married we had a secret chupa in a friend's flat. Three people were present and we wore our working clothes in order that the neighbours should not think anything unusual was happening. When our son was born he was secretly circumcised. We were so afraid at the time and every sound made us tremble..."

I told her that in Britain and most other countries circumcision was carried out in hospitals by Jews and non-Jews and that in the USA most hospitals performed the operation automatically for health reasons. I am not at all sure that she believed me.

...so what is really important is that we can hold our heads high and be proud of being Jewish."

But of course there was some shopping to be done. We shopped for groceries in a supermarket. Fortunately we went with an exact list of requirements, for the tempta-

tion to buy extra was too much for me. I never in her life market.

We went to where Ginia's carefully unpacked with memories of wrapped in cellophane. Outside her flat with a group of from different languages speaking to each other in common language and each wanting friend.

Any clothing brought with her suitable for Israel. Friends brought money for a pair of shoes and a bag.

In fluent Hebrew she moved to the "I should like to Rosh Hashana."

It wasn't just an important later. It was like could say this in speak freely in Year without looking over her fear of being

LOWERS

Year mail this year have sold it with in sachet form on the card, a lovely idea of London, who make in six fragrances in at 80p. Their shop is at 80p. The of 21 long-stemmed from the Groves Carnations, Cranleigh, and so cleverly that fresh and uncrushed, in a packet of Long Price of these in is £1.80. A bouquet of past stayed fresh for weeks.

WISHING WELL

AT WORK

Flat dwellers who like to wash their cars but dislike the bucket-and-cloth system would be grateful for a new portable car-wash kit just out. It consists of a one-gallon plastic bottle attached to a brush-head by a long flexible tube. This provides a regular flow of soapy water (which you pour into the bottle) which is controlled by a switch in the brush handle. Same process for rinsing. Quite a gadget, this, from most car accessory shops (ask for the Tudor model) at £5.25.

AT PLAY

If the hostess plays bridge a gift of cards is always welcome. These pictured would look particularly smart if she played the game with a ring to match! They are the new Cameo Cards, one pack grey, the other burgundy, made by the Amalgamated Playing Card Company of Leeds. £1.00 for the twin-pack.

MINCE GAILY

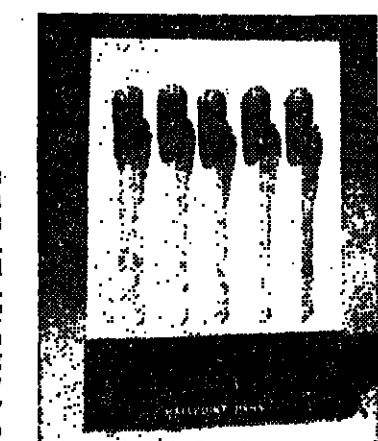
Kitchen tools are akin to children's toys... in that they should be light, colourful, simple and malleable. The mincer pictured is one of the easiest to work I have yet tried, with a clever suction device which makes it grip to any flat, clean surface like a vice. Pretty enough to display and easy to clean and reassemble. It is the Prestige Limpet "S" Mincer in tangerine, yellow, white and turquoise, gift-packed for £2.95 at Selfridges.

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WOMEN

BACK TO SCHOOL

The first evidence of their status as schoolchildren is to send a school-made Rosh Hashana card'

KAREN GERSHON

For children in Israel the season of the High Holy Days coincides with the beginning of the new school year, which runs its cycle in step with the festivals, ending soon after Shavuot: only Tisha b'Av falls in the long summer holidays.

While stalls selling Rosh Hashana greetings cards sprout on the pavements, bookshops are turned into markets by the children: in preparation for school they sell last year's school books in part-exchange for those of the

coming year. Satchels are bought: starting with an outsize purse or a long strap to be slung round the neck, to take eleven to the kindergarten, at the age of five, at the age of six the Israeli child receives his first satchel, to be carried on his back (later he needs a larger satchel and carries it in his hand).

The new child starts school an hour or two, or a day or two, later than the others: the first event in his school career is a reception held for his class

by the one that has moved up and made way for it. As most women here work, most children attend kindergarten from the age of two or three; there is one year of compulsory kindergarten for five-year-olds. This is a preparation for school

life from a social point of view; the lucky ones remain in roughly the same group when they move into school. "There are no games or dolls, no balls or see-saws here," the seven-year-olds explain to them in song and dance: "when we came we too

thought the beginning with so many onenings—but it's when you get used to learning to read. They can't because in the word they learn to write at school. The first evidence of schoolchildren is their parents' sisters at home. Rosh Hashana. By the time the twelve, they are Hashana greet each other; it is competition: most cards is the class.

For about the of the new year, thing the children in class is some with the Holy effort at secular made until the non-religious of the Bible is the religious custom the national school, if not learn about "the with which the has been blessed vines, fig-trees, olive-trees and ing here: date home from school eat, on Rosh dipped into how a sweet new year of their parents should help the rituals by which that they believe

The colour of season is yellow brown. After the throughout the are no wild forests, are covered with Rosh Hashana in the air is a and thought winter. For the beginning school year, new clothes. At the end of season — they the seaside and camps tanned and surfeited with ready to renew their life, of which the new beginning Hashana are an



They come back from their holidays tanned and happy.

MEN

"My husband's current views are coloured by an unsatisfying relationship with religion in his childhood

FAITH IN THE FAMILY

LYNNE REID BANKS

trouble with you, said my brother-in-law, a pugnacious fork husband, "Is you haven't

our first-ever meal Jewish side of my was aware of the faint al aroused, not by my 'self' condition, but by lack of religion in our

husband, perturbably replied, "I don't need

kids need it if you distorted Mick. "What giving them instead? It when you were a and very unhappy it because in the down my neck all the way, our kids can be if they like, when they

What You can't turn to your brother for levity. I, balanced between them on a

"Well, so there you are," said Mick, volte-facing triumphantly. "It just shows you can't live without it."

"I do. In our kibbutz we all do. Our kibbutz kids don't miss religion. They've got their country, the festivals—"

"The festivals!" said Mick with scorn. "What do they know about the festivals? I was looking through your Hagada. Not a word about God! What's Pesach without God, I ask you! And yet, look here—even your lot says 'The Jews were delivered! We're delivered' — you see? If I say, 'The milk was delivered,' are you going to stand up and say there's no milkman? Who delivered us yidden if it wasn't God?"

"The only person who ever delivered this yid was the mid-wife." Mick burst into a roar of laughter, and then rebuked his younger brother for levity. I, balanced between them on a

thin tightrope of agnosticism, interrupted to ask what Mick would advise us to do about celebrating Rosh Hashana in England. I was thinking of the kibbutz party punctuated by reports from branch-heads on the year's achievements, including the baby-house nurse who proudly reads out the names of the year's crop of newcomers. Mick stoutly replied, "Give 'em a good fress."

"How does God come into that?"

He looked non-plussed. "Well, He supplied it all, didn't He?"

We didn't seem to be getting anywhere.

At first thought, I found Mick's attitude hard to follow—sending your kids to school when you don't go yourself, saying a quick prayer in time of trouble, eating whatever you fancy while feeling faintly uneasy about it—and admired Chaim's uncompromising atheism more.

But some part of Mick's argument echoed my own secret worries.

I must admit to wanting to give the children something. It's all very well for Chaim to say the kibbutz children don't need religion. But what about when they're faced with a death? Death is an almost impossible thing to come to terms with, even for an adult. How can children cope with it, if they are denied the comforting bromides of the past: "Grandad went to heaven . . ." "You'll see him again . . ." "God wanted her . . ." "She's with the angels." Chaim shudders and squirms at these flowery platitudes.

But kibbutz parents (and, I imagine, all true progressives) struggling to impart the facts of death which have long since replaced the facts of life as a source of difficulty and embarrassment, are driven back initially on far worse lies, like "Only old people die," or "He was very ill and didn't want to live any more."

But what when, as happened in our kibbutz recently, a ten-year-old boy, healthy and vital one minute, is dead the next under an overturned jeep? What do you tell the children who have grown up with him? That he's "finished," that he "is not"? The body goes into the ground, that they can see and accept (perhaps). But the body is patently empty. Where is the person, where has he gone?

Kibbutz children have developed deep emotional disturbance from such events when the adults they turn to refuse, on whatever high principles of honesty, to offer them any solution their vulnerable minds can grasp.

And it is not only to meet extreme contingencies that I feel children need some "extra-terrestrial" belief. My five-year-old, well-briefed already by older kibbutz children, pooh-pooh's God one minute, but the next is asking eagerly where He lives, why we can't see Him, why lots of grown-ups talk to him if He isn't really there?

My husband's current views are coloured by an unsatisfying relationship with religion in his childhood; but I remember the routine comforts of bedside prayers, the added security of believing utterly that God, Jesus and a Guardian Angel to boot were all looking out for me. I liked the mystique of it all, and although the concept of hell played no part in my upbringing, I have the impression that God "breathing down my neck" encouraged me to be good. It certainly didn't do me any harm.

The problem with us, then, is not "Jewish or Christian"? It is whether to compromise with our unbelief, to give the children what Mick called "their chance" to believe—and, incidentally, the potential of something to react against later.

My husband said "rubbish!" to his brother several times. But when he overheard me that evening tentatively bringing God into a bedtime story, he didn't interfere, he merely twitched slightly and stamped away.



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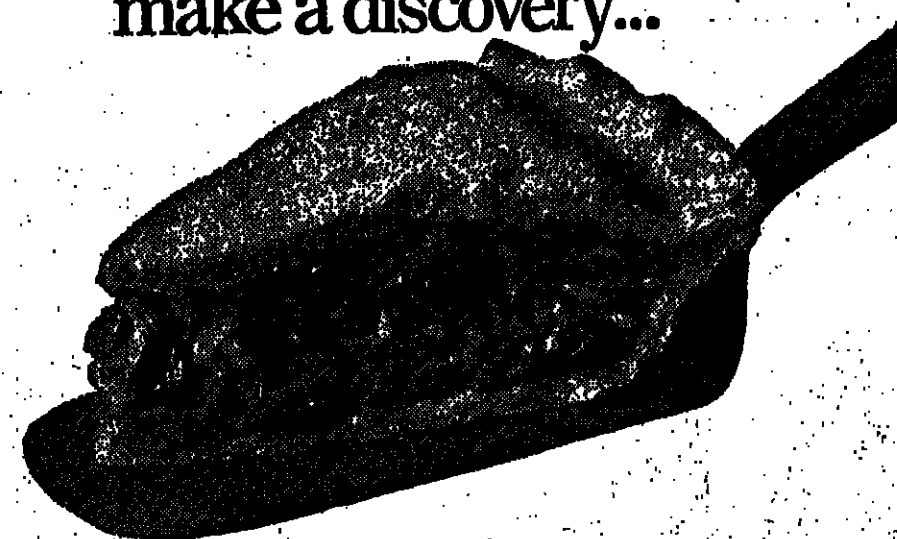
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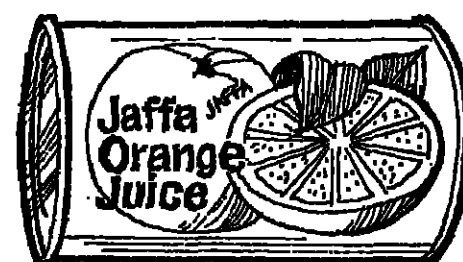
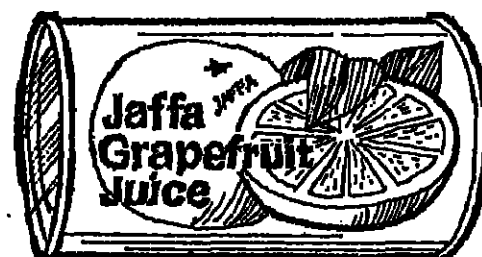
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COOKERY

You can't beat those old favourites

EVELYN ROSE

While we may serve more "modern" foods during the year, I find it refreshing to make the traditional favourites for Yomtov. What can compare with a bubbling dish of tsimmes, the sauce thickened and glossy. Or kreplach, tender and tasty, in a bowl of oven-simmered chicken soup. Apple pie is a year-round favourite, but a little extra spice gives it a holiday flavour of its own.

TSIMMES WITH KNEIDEL

It is advisable to make tsimmes in two stages, so that most of the fat can be skimmed off as described in the recipe.

Ingredients
2 lb. carrots; 1½ lb. potatoes; 2 lb. slice of brisket; 4 tablespoons golden syrup; 2 teaspoons salt.

DUMPLINGS

6 oz. self-raising flour; 3 oz. meat fat or margarine; ½ teaspoon salt; 3-4 tablespoons water to mix.

Method

Trim the excess fat off the meat, leaving a thin edging, then cut it into 1½-inch chunks. Peel the carrots and cut into 1-inch cubes. Put the carrots and meat into a pan, cover with hot water, 2 tablespoons syrup and 1 teaspoon of the salt, bring to the boil, and simmer for 2 hours, either on the top of the stove or in a slow oven. Skim, or if possible, chill so that most of the fat can be removed. Four hours before you want the tsimmes.

Make the dumpling by rubbing the margarine, or cutting up the fat, into the flour and salt. Mix to a soft dough with the water. Put the dumpling in the middle of a large oven enamel dish or enamelled iron casserole.

Arrange the drained meat and carrots around it. Mix a tablespoon of cornflour with enough water to make a smooth cream, then stir into the stock from the carrots and meat. Bring to the boil, then pour over the carrots and meat.

Peel and cut the potatoes into large cubes and arrange on top, adding extra boiling water if

necessary so that they are just submerged. Sprinkle with the remaining teaspoon of salt and 2 tablespoons of syrup.

Cover and bring to the boil on top of the stove, then transfer to a slow oven (Gas No. 2, 315°F) for 3½ hours. Uncover and taste, adding a little more syrup if necessary. Allow to brown for a further half hour, then serve. The potatoes and dumpling should be slightly brown and the sauce slightly thickened.

KREPLACH

Kreplach can be successfully frozen, covered in chicken soup or chicken bouillon made from a cube, which can then be added to freshly made soup on the day it is served.

Ingredients

1 lb. shin beef; 1 egg; ½ grated onion; salt and pepper to taste.

Stew the beef until it is tender (about 2 hours) in chicken soup or any stock you are preparing for another meat soup. Allow to cool, then mince and mix with the beaten egg, grated onion and salt and pepper. Leave while you prepare the dough.

The dough

6 oz. plain flour; 1 level teaspoon salt; 2 eggs.

Method

Put the flour and salt on to a pastry board. Make a well in the centre, drop in the whole eggs, then gradually draw in the surrounding flour until a firm dough is formed. Knead the dough on the board using the heel of the right hand until it goes smooth and shiny and becomes chamols-leather-like in texture. Take half the dough and roll it out on the well-floured board until it is as thin as a knife blade. Keep on turning the dough as you roll so that it doesn't stick to the board.

Cut the dough into 2-inch squares. On each square, put a teaspoon of the meat filling, then fold over into a triangle.

and pinch the with your finger, soup pan along salted water. In and reduce the water is simmering and simmer for 10 minutes.

Remember, this will swell as the pan seems at the kreplach. Take the pot and allow the 5 minutes, the plach through as they are then put on a plate, refrigerate.

To serve: minutes in soup. Makes 12.

SPICY APPLE PIE

The apple-spicy buttercream. Pie pastry made 1½ lb. plain flour or firm margarine icing sugar; 1½ spoon vinegar; water.

The filling

1½ lb. (weight) unpeeled pears lemon juice; 1½ spoon each ground nutmeg, sugar; 3 oz. soft 2 level tablespoons sultanas; 1 lb. flour; a nut of garine.

Method

Choose a pie circumference to depth. Peel, core the apples, and slice 1 inch thick. Arrange in a pie dish and scatter on top with the lemon juice, raisins, flour and butter or margarine. Top crust and partly whisked with granulated sugar. Bake in a hot oven (425°F) for 10-15 minutes, or until feel tender. Pierce with a fork. Serve warm.



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16-page PROPERTY FEAT

Bank balances or bricks and mortar

By our Estates Correspondent

Whether temporary or more permanent, the recent cut in interest rates comes at a time when most property men can do with some relief.

A reduction of one per cent in borrowing rates on a substantial sum, even for a short period, is welcome in a situation where costs have risen spectacularly over the past few months.

There have been considerable rises in the cost of building materials and there is every indication that these, along with increased figures for land, have not by any means stopped. In these circumstances any relief, however short-lived, is doubly welcome.

Nevertheless, faith in property is by no means shaken; indeed, as money values decline, more and more are seeking bricks and mortar rather than bank balances and savings are being ploughed into property of all shapes and sizes. Even home-owners are enhancing their existing premises instead of moving, by extending the accommodation, often paying for it with the help of a tax-claim mortgage.

Demand has caused severe shortages of the best types of investment and domestic properties in several areas. Repressions are felt in other districts where normally pressures are less due to the fact that those who would buy in one area cannot find what they want and so transfer to another.

Some phenomenal returns are being issued by the institutions dealing in property bonds. An indication of the size of the market in this field is the £20,000,000 in-

vestment total in Abbey Bond Fund, claimed to be more than all the other funds.

In the past 12 months Property Bonds have risen in value of 11% while investors have ploughed in an average of 1% a month over the same period.

One attraction in this investment is that so few investors hold property which are single premium insurance policies he has at no extra cost. In the death the amount payable to the family is either the cost of the bonds held or the value of the property whichever is greater.

Another attraction in bonds is that normally they may cash them in at any time to receive the full bid price.

Fifth place

Against the bigger several smaller concerns also entered into this field. In the Robert Silk Bond which has shown a year that a small fund of its kind has been behind, as well as for last month it held 4th place in the Equities & Life Insurance Index.

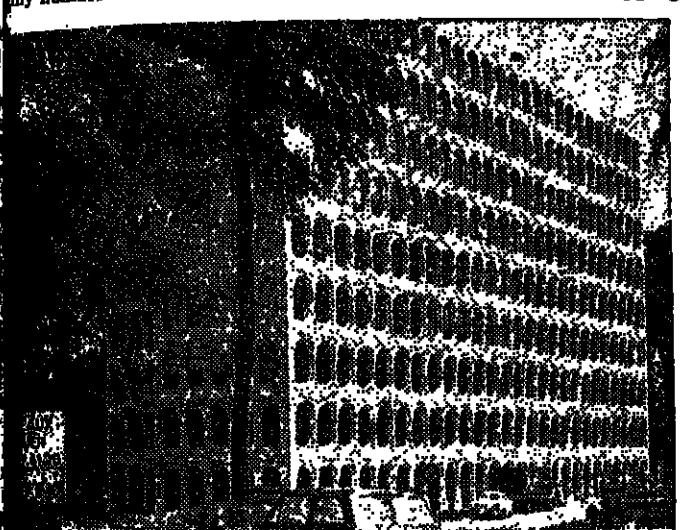
The Silk family has invested around £200,000 in bonds when they launched.

Continued on next page

Carnaby Street and all that

In October, 1970, the purchase regulations, encouraging more consumer demand, is expected to stimulate still further the inquiry for prime shopping addresses and to start moving some of the properties which have tended to hang fire for a time due to uncertainties over the future.

Most of the biggest developers, however, are undaunted and realise that worn-out shopping centres, as well as shopping streets thronged by heavy traffic in which shoppers are hardly able to move, let alone buy, must eventually be replaced by modern complexes either replacing existing old buildings or by entirely new groups such as the super supermarkets and out-of-town shopping centres.



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of the properties bought the fund has already been a good profit.

premises in prime situations are still keenly sought. In the West End there is an inquiry for Oxford Street and its vicinity, as well as for Carnaby Street and its vicinity, as well as for the latter in King's Road, the latter in King's Road, the latter in King's Road, the latter in King's Road.

other areas, including some of the most successful new shopping centres, like the Whitgift at Croydon, demand for premises from multiples to create interest and attention.

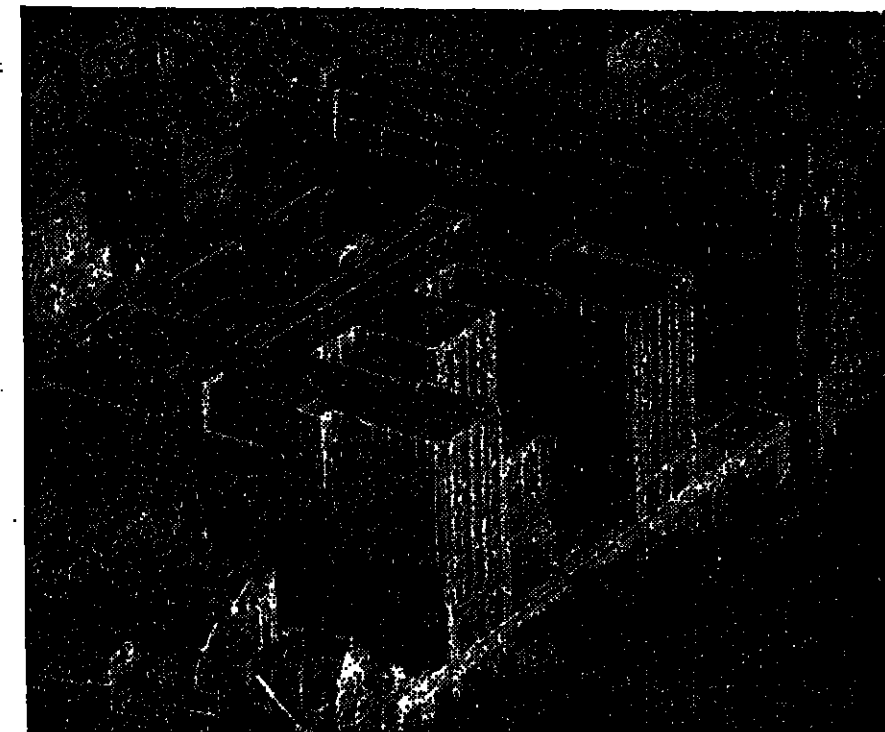
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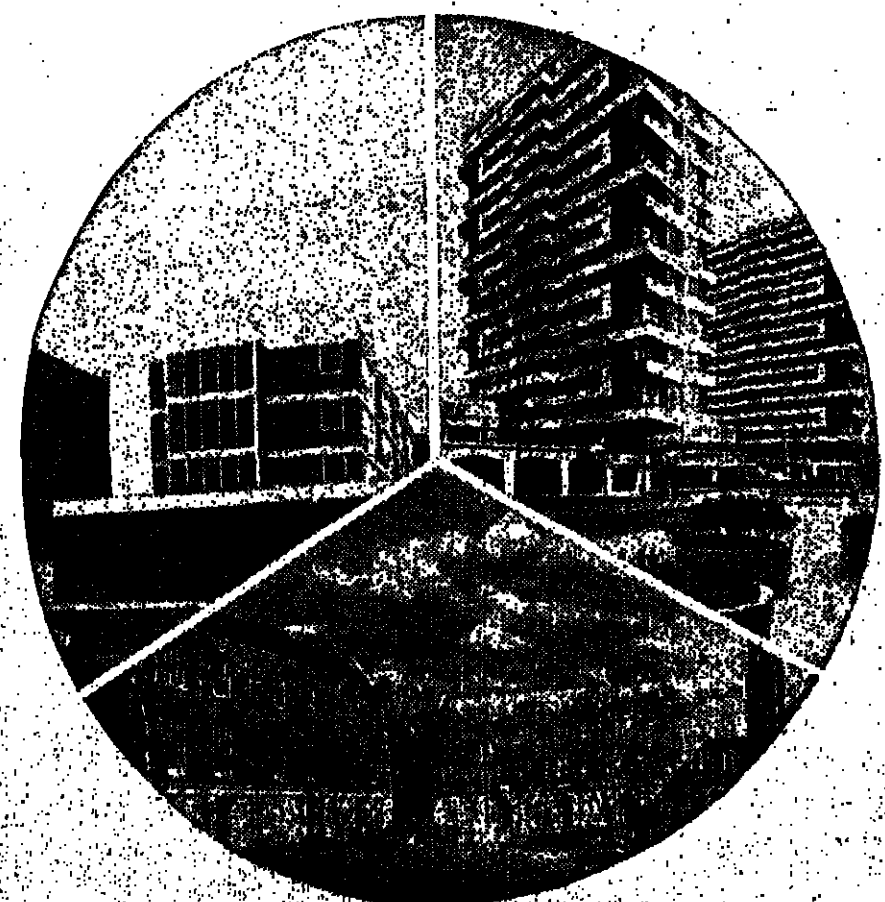
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area of 25 acres. It comprises two large department stores, a food supermarket, clothing, furniture and hardware stores, a chemist and 35 single shop units. The scheme also provides for a petrol service station, a pub, café and restaurant, a leisure centre and children's playground and parking for 3,000 cars.

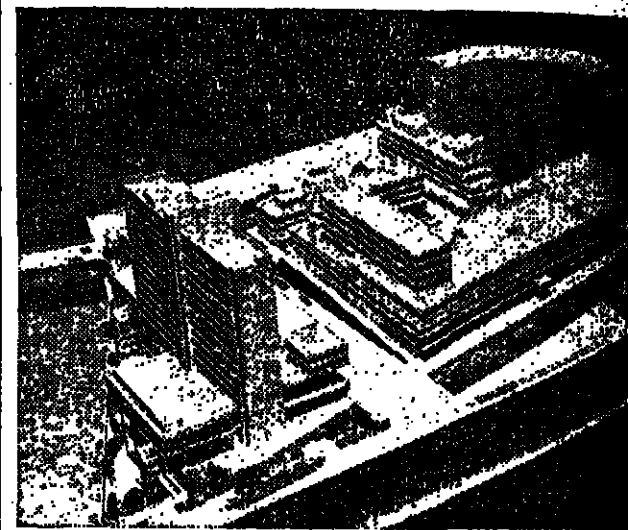
Millier, Parker, May & Rowden are concerned with Fox & Sons in an extension to the Arndale Centre by Town & City Properties in Poole, Dorset, on which work has started. This is the final phase of the development to provide a supermarket with six shops and 3,600 sq. ft. of offices.

A Warwickshire project which has been completed is phase three

they were already agents for a large retailing for British Land.

Phillip Fisher & Co. involved in connection with the worth Estates and the Land Estates achieved nearly £235,000. Also, various private several properties for than £320,000, all averaging £35,000.

On the commercial same agents started the sale of some properties to a private company which £15,000 was paid in Harlesden, in



Model of a total redevelopment scheme at Market Place, being carried out by C.W.T. (Developments), a subsidiary of District Properties

of the Bedworth central area redevelopment scheme, consisting of a supermarket with 10,000 sq. ft. of sales area and 14 shop units, for which Richard Ellis & Son acted as project managers. The development, in partnership with Bedworth Urban Council, was placed in the agency of David Bridge Keys & Partners.

In Scotland a shop and office development in Princes Street, Edinburgh, by Centrovincial Estates has attracted the Royal Bank of Scotland to the first floor, with five shops for letting at ground level, Millier, Parker, May & Rowden being the agents. While in Surrey, Langcop, a subsidiary of Clearbrook Property Holdings, has acquired a freehold site in Bell Street, Reigate, for offices with shops which Conrad Ribhat with Crow, Watkin & Watkin will offer.

Investment deals

A good deal of activity is also reported in the investment side of shop property, among examples being a deal by Philip Fisher & Co. for trustee clients in acquiring premises at 72 Market Square, Warwick, for a price in the region of 15 years' purchase. The tenants are the East Midlands Electricity Board.

These agents have been involved in several commercial and residential investment negotiations. At the start of the year

Street Bureau, the agency, for £225,000 were also dealt with the entire investment freehold for about Bradford negotiations, completed in connection with the acquisition of premises at gate, let to Associated the amusement area which £25,000 was paid.

The market is short of investment property much so that in London residential up to £3,500 are paid controlled tenants of property. This is of vacant possession value per cent and never figures been obtained.

Investments are marked trends in the sector of the market, plus some industrial money for the best forthcoming, particularly there are established for warehouses, good transport routes for the motorway.

Pursuing the policy direct property, the Amicable Life Assurance has agreed to buy industrial and warehouse investments at Buxton, Doncaster for more Jones, Lang, Wood

Continued

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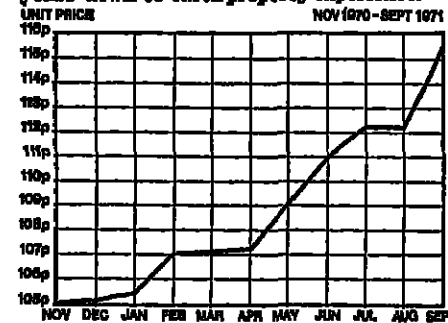
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We're not in the property business to compete with the highest bidders for prime commercial properties which are nearing their full potential for spectacular property growth.
We buy selectively, among the lesser advertised and perhaps overlooked commercial properties which often have a potential for dramatic financial appreciation. And you've seen how well this philosophy is already paying off.

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The first test of investing with any company must be performance. And here our figures indicate an excellent appreciation right from the start—*and net of income and capital gains tax*. The second test should be management. And here we have a team that is uniquely qualified in real property experience (men who are practised at turning property into money; rather than floundering turned property men). Finally, it's always worth seeing where the Company are setting their sights. Ours are on the top of the property bond league. These are three solid reasons why the future of The Robert Silk Property Bond is bright. And there's one more: as a new Property Bond we've got a

longer way to grow than most, which is why it could pay you handsomely to grow with us.

How you invest
Your investment, enclosed with the coupon below, is pooled with that of other investors and you are allocated units at the current market price. As with most other investments, these could fall in value as well as rise; however, past experience and our investment record indicate a very promising potential for the medium to long term.
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The Company's authority

Property, Equity & Life Assurance Co. Ltd., who issue the Robert Silk Property Bond have been authorised by the Department of Trade & Industry under the provisions of the Insurance Companies Act 1969-1971. All contracts are issued subject to the controls and investment protection measures contained in the written authority given to the Company by the Department of Trade & Industry.

Management charges and unit valuations

There is an initial management charge equal to 0.5% of your investment; the balance accrues only in the Robert Silk Property Fund. These units are retained each month. The value of the Fund is based on the capital valuation of all the properties as determined by our independent Chartered Surveyors, plus the net rental income from these properties after all regular charges and the net interest from the short term securities held by the Fund. Tax deductions are made against income at the rate of 0.75% and prospective capital gains at the reduced rate of 30% and a monthly charge of 1/100th of 1% is then deducted against the Fund. The net asset value of the Fund has then been determined and the total result is divided by the number of units allocated to determine the net asset value per unit.

Report and accounts

Shareholders will annually receive a copy of the Company Report and Accounts, duly audited. This will contain full details of all properties and other assets of which you are part owner. Where the Report relates to properties you will find a certificate of the Company's independent valuers confirming the valuation quoted in the accounts. A schedule setting out the same full details is available for inspection at our Head Office.

No dealing with associates

There will be no property dealings by the Fund with any associate of the Company. In this context the term 'Associate' includes any Officer of the Company, the Company's Holding Company, the Company's subsidiary, or a body corporate controlled by any Officer of the Company.

Valuers

Druse & Company (Established 1880) of 94 Baker Street, London W1 value our properties when they are bought and at least annually thereafter.

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National Westminster Bank Limited, 10 Abchurch Lane, London EC4N 3DF. They will have in safe keeping all deeds and documents relating to properties and assets owned by the Fund.

The Robert Silk Property Bond

To: Property, Equity & Life Assurance Company Limited.
119 Crawford Street, London W1H 2AS. Telephone: 01-486 0857

I wish to invest £ (minimum £200) in the Robert Silk Property Bond, for which I enclose a cheque made payable to Property, Equity & Life Assurance Company Limited. I understand that the units will be allocated at the price current upon receipt of this application.

☐ Please tick this box if you wish to take advantage of the 7% withdrawal plan.
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I declare that I am in good health and do not require in my opinion medical or any other than as a mere paying passenger on a regular air route.
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HIGHGATE. A beautiful Georgian family home scheduled of architectural interest. 3 reception rooms; newly equipped kitchen/diner; tiled hall; 4 bedrooms; 2 bathrooms; central heating; garage; garden. 247,500. Freehold.

HAMPSTEAD HEATH EXTENSION. Two adjoining building plots already overlooking Heath. Planning consent for detached dwelling on each. FOR SALE SEPARATELY.
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Pension buys hotel

for the buyers and Partners for the sale. Clients of Edmund Co. have bought the Survey House Group development at Aldgate with Conrad Hillier Survey House, which funds have obtained leasehold interest in the site at 100, Portland Street, which has been acquired by Trustees, the pension

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Centre for Commerce in Cornwall

development in the heart of the city will provide opportunities for trading in a new shopping centre with offices, showrooms/warehouses and parking for over 600 cars.

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- ★ Financing
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Many modern units in good locations.

Like many of the new blocks are also reached the efficient days in new places. Among the possibilities are those in the Water Co's side of the development plan.

The proposal should be redeveloped the town centre and the commercial and retail that the development Taylor Woodrow.

The scheme, cost £20,000,000, would be made on a 61 acre site could accommodate offices with ground and would be a maisonnettes; a further site of acres.

A third phase further 600,000 space.

Historic site

Planning permission given for an office development, a historic part of the are designed by Partners to be an architecture to be character of the

The four floors provide 48,000 sq. ft. expected to meet with Market Town development company agents.

A Manchester seven-storey building & District Project Place, Brown more than 30,000 sq. ft. will be available for office use. The site is in the centre and a development in the building is set around the building. Completion is in the autumn and is being let through Co.

Central & J. are also in the 25,000,000 sq. ft. site, Manchester.

Continued



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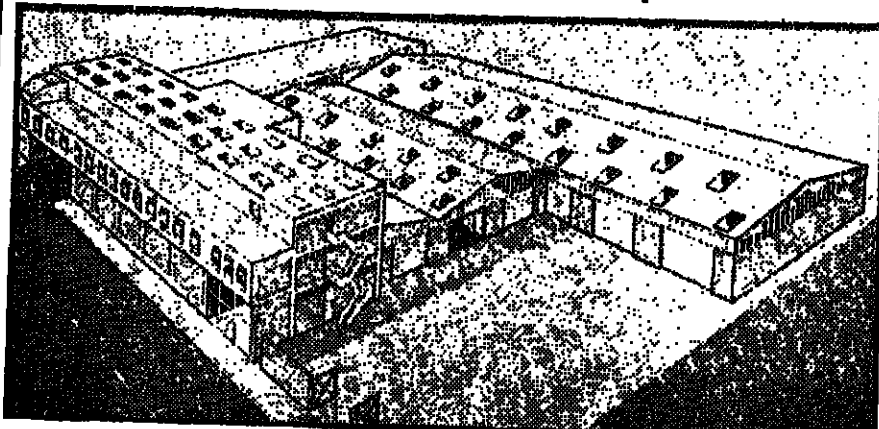
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NEW WAREHOUSE TO BE LET BATTERSEA, floor area 55,600 sq. ft.



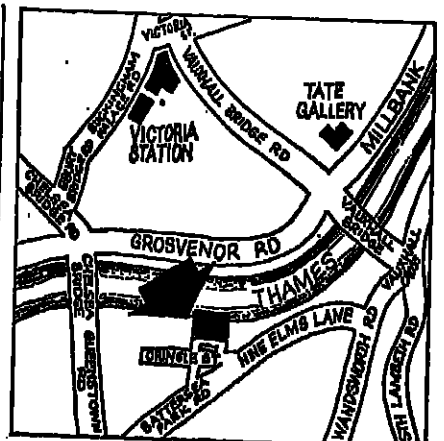
This development will be completed in October. A new single storey warehouse with a large yard has been constructed as an addition to a modern three storey building.

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Eder Farm on offer

sought for the farm, which is near Horsham, Sussex. The agricultural and residential property with 175 acres and a modern seminar centre would be suitable for institutional use.

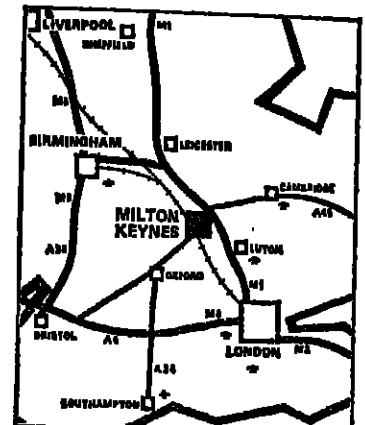
Eder Farm comprises a compact area of mixed farmland together with a useful range of farm buildings, a farm manager's house, farm cottage, large farm residence with two reception rooms, two shower rooms, nine bedrooms,

Bushey, also to be constructed in wood. The new City of Milton Keynes, a few minutes walk from the station and busy shopping centre, is ready for occupation early 1972.

Offices to Let in the City of Milton Keynes

1,000 sq. feet of new office space is to be constructed in Wood Drive, situated in wooded surroundings in the new City of Milton Keynes. A few minutes walk from the station and busy shopping centre, is ready for occupation early 1972.

Sherwood Drive and its related developments—parks, homes, social services—to see how this is being achieved. Planning of the city included a careful consideration of location, ensuring the best possible site, both within Britain and in relation to Europe.



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and the seminar building which has 14 dormitories, dining hall, lounge hall, large kitchen, lecture room and wash room.

New building continues in several regions. Schemes include some by Goulden Developments and Prowling Estates.

Goulden Developments, under the direction of Philip Goulden and members of the Goulden group of companies, have been building high-quality housing and industrial estates for the past 20 years. Now the company has started in London suburban areas. Their first major development is at King's Lynn, Putney, of 22 town houses priced from £16,500 to £17,500. These have been built on the former site of Tony Mott-ran's tennis club and tennis courts will be provided for the residents at the rear of the development. A new site at Downmington,

houses from £10,000. Hampton, Sussex, the bedroom semi-detached and two- and three-bedrooms are from £20,000.

The same firm are homes at Farn Bournemouth, offering three-bedroom bungalows from £18,825, and at Bournemouth, offering two-bedroom flats from £16,745.

At Edgware, Middlesex, apartments in a development from £10,400.

High prices are maintained, too, for country houses. Two sold by John A. are The Red House, Terbury and Henstall, Cardiff.

Continued

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112 CLIFTON HILL, ST. JOHN'S WOOD
PERIOD HOUSE in quiet cul-de-sac with tremendous views. 2 bedrooms, 2 bathrooms, 2 reception rooms, kitchen, bathroom, paved garden. Lease 15 years unexpired at the low rent of £200 p.a. Offered at Auction in October.

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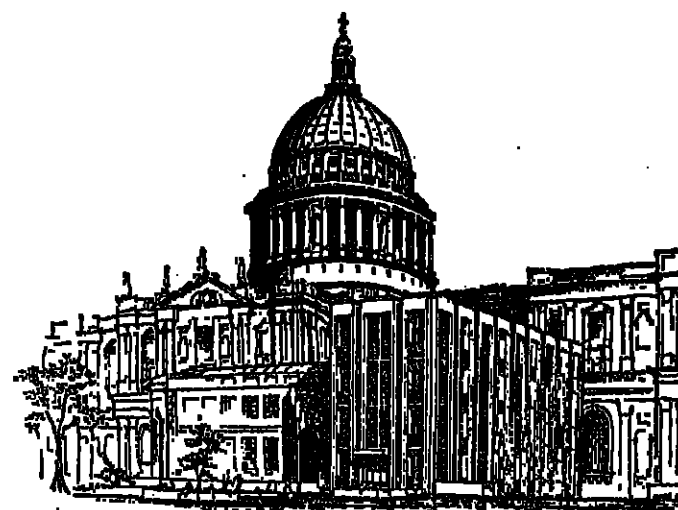
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South Wales new town

privately in association with R. Glyn Horey is six miles from Cardiff. It extends together with the farm and four cottages to about 158 acres and is probably the first property of any size to be sold within the area designated for the Llantrisant New Town. The purchase price is not disclosed, but offers of £100,000 were being invited.

In The Red House sale John D. Wood & Co acted in conjunction with Finn Kealey & Asbenden. The house was the home of Sir Hughes and Lady Kintlebull-Hughes and is Queen Anne style. The accommodation includes six bedrooms. There is also a staff cottage which is let. A figure of

£19,000 was being asked for the freehold. Sir Hugh Hughesen was the British Ambassador to the United States. Ian Scott & Co. half of Mr A. Nair have acquired one of the most prominent factory and showrooms, 31,000 square feet on Commercial Road and which was on the site of the old cinema. This was the client's acquiring A. Nair creators of Rensco. The Royal Exchange Square. The vendors were jointly by Edward S. and Taylor Lockhart &

Expanding Northampton

Northampton, a county borough with 130,000 people, is the largest town so far selected for expansion and is to grow to 230,000 by 1981. It is already a thriving commercial and shopping centre, with established educational and recreational facilities, and its geographical location, midway between London and Birmingham, close to the M1 motorway and on the electric line from Euston, means that it is ideally situated for communication with all parts of the country.

Apart from redevelopment in the town centre, Northampton's master plan set aside 1,100 acres for development as employment

areas. These are mostly outskirts of the town that they will have to be from the proposed road network. The town's expansion off to a fine start, and the Corporation is taking active steps to encourage growth of the town. By 11-10 it is mounting a campaign on the concourse at London, to show progress has been made. Individuals or representative firms who are considering the chances to offer them.

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OLD HAMPSTEAD

Now, N.W.3. Charming early GEORGIAN RESIDENCE, 3 bedrooms, 2nd bathroom, 2nd kitchen (2 1/2), breakfast room, kitchen, cloakroom, 2nd world walled garden. FREEHOLD £30,000.

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Now, N.W.3. Detached double fronted 2 storey residence, lavishly fitted with modern and other fitted furniture. Oil C.H., double glazing. Accommodation: 4 bedrooms, 2nd bathroom, 2nd kitchen, 2nd reception, lovely landscaped garden for 2 cars. £75,000 including certain items.

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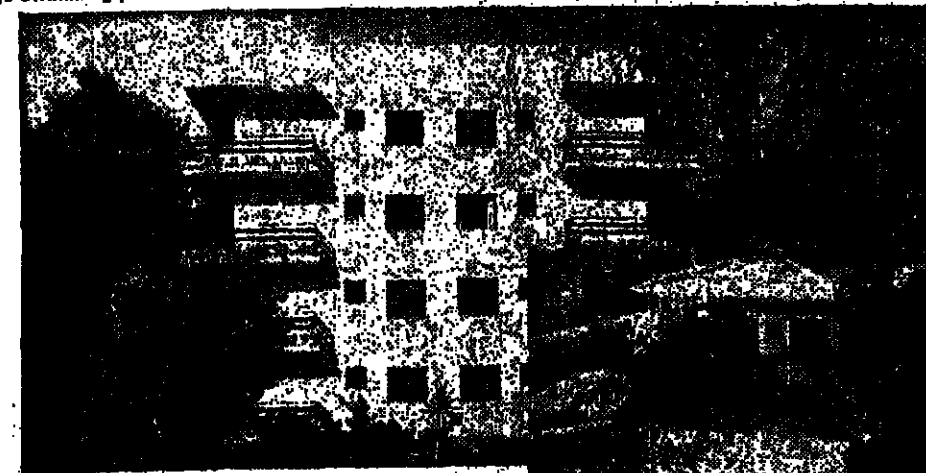
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RESOLUTION

the inpage

young event • community • controversy

CAMPAIGN

I HOPE THAT I NEVER FEEL
AGAIN AS I DID TODAY

HELEN ELLIAS

Nadine Ellias is a beautiful and courageous young teenager from New Jersey, USA. She suffers from curvature of the spine—a condition which, a few years ago, would have spelled the end to a normal, healthy life. Her mother wrote this letter to Inpage on the day Nadine went to hospital to have one of the most dangerous surgical operations in medical history.

Today five letters arrived from England. They lay on my daughter's night-table unopened, as she was just brought up from recovery-room after a five-hour operation. We left her tonight—she was in great pain. The night-nurse just gave her an injection of morphine, and our dear sweet child will now sleep, without pain for a few hours. She has been in God's hands, and will be.

All our friends went to synagogue to say prayers for her, and although today was the worst day in my life, I tried to keep busy in the morning by concentrating on things like the weekly shopping.

When she entered the hospital ten days ago, many tests were taken, also new X-rays to see if her curve had become any worse. Next day she was placed in a heavy body-cast in which she had to remain for the next six days in order to line up the body as near to perfect as possible. The front has a Queen Elizabeth I collar and diamond near the navel for her circulation and comes down over to the hips.

The back begins very high up indeed, near to the top of the head, over the neck and shoulders and through the body, and joins the front at the hips. She remained in bed until it was nearly dry—about 6 to 7 hours—but when she tried to get up it was very heavy indeed and she needed help. Two days

before the operation the cast was removed.

This one "free" day my daughter became a different girl. She has always been very quiet—she's a beautiful young lady, but won't believe it. And on this one "free" day, I couldn't even find my daughter as I approached her semi-private room. I looked into other teenage rooms and suddenly there she was. Handing out lolly-pops in the children's ward.

"See you soon mom," she said, and off she went to hand out the mail. Next moment she was heading for the "arts and crafts" room where I found her making a fish-mould.

Next day, I again hardly saw her, although I had brought a teenage friend up to the hospital with me to visit her. They were busy preparing her for today's operation. Now she was getting nervous I could see. All the teenage girls who could walk around were invited to a "party" consisting of potato-chips, pretzels, candy and soft drinks (she was allowed to eat till 12.00 noon).

So, today was the big day. I hope I never feel as I did today. It was an indescribable experience but finally we learn she's through surgery. The doctor is very pleased with her and off she goes to the recovery-room for the next three hours.



Nadine on holiday in Massachusetts—a week before her operation

Now we made some quick calls and relaxed over lunch. We took a long walk, then back to wait in the hospital again. Oh, what a long wait that was! I tried to knit a little and nearly fell asleep on a window-sill in the waiting-room.

Finally we were paged, "Ellias, you may go up now." My legs shook and I could not get that lift working fast enough. So, I saw my daughter. Not as pale as I had expected. I believe 5 to 10 pints of blood are used which must be paid

for as much as \$65.00 a pint or donated.

We have many hard months ahead in which Nadine must stay in bed and in fact for at least three months she may not raise her head above a 45 degree angle and can only roll from side to side in a permanent cast. She will come home in—please God!—about ten days' time.

After these first few months she will be raised five minutes at a time and after about nine months she can return to hos-

pital and have the cast removed. Then I prove satisfying fine tall girl and future to look forward to.

I know the must be hard but I am sure we will out on top.

I'm so sleepy, in four nights, night-nurse tells me sleeping very well. Almost par cent better sleep tonight.

Spring

When the trees green.
And rosebuds are being born.
All of God's bloom.
A blade of grass stretched out.
The world is lying up, but
But besides our time.

Inpage has for its New Year Campaign 5732. Invited to help build and painful as her plaster cast, books, records or Editor, Inpage, 25 Farnival Street.

FAMOUS MEN

Ben Moshe
an went
school

Moshe Dayan was a he went to school in a moshav in Galilee. He learned from



The picture shows Moshe as a schoolboy

The shades of evening had already come

And Saul stood, leaning on his sword.

He stood on the mountain of his land,

He stood among the corpses of his people.

The enemy could be seen from afar.

He knew he would suffer torture, He knew he would be thrown into the pit.

And mainly he knew that the honour of his people would be desecrated.

And he knew that his country would also be dishonoured.

And so he fell upon his sword, And lay in the field, slain.

Young Israel League

My name is

My address is

My age is

I enclose PO 10p for a badge

Send the coupon to Junior

Chronicle, Jewish Chronicle, 25

Farnival St, London, EC4A 1JT

members

Welcome is extended

to Benjamin, 12 (London)

Dorothy Morrison, 8

(London), Janet

(London)

ham is a Glendon

junior chronicle

ISSUE 5732

The shofar that went on strike

was consternation in the synagogue that year. Until at last moment everything according to plan; the ark curtains had been on time, the prayer were printed, the rabbi had been repainted in gold.

Shmulk, the shofar, happened suddenly, he had co-operated fully himself to be blown out Elul. In fact, he really well. Almost par cent better sleep tonight.

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"I'll teach them," he vowed. "I won't play second shofar to anyone, particularly to that trickster Shmulk."

And his attitude paid off. Hours before the advent of the

"Well," said the synagogue officials to each other, "it must be Shmulk."

"Well," said Shmulk to his box, "it won't be Shmulk."

"Your country needs you," cried the officials. They implored, begged, threatened, cajoled. "It's too late to advertise for another shofar," they said; "the paper's gone to press."

Shmulk, meanwhile, contacted the National Union of Shofars, who advised him to remain firm. "Let them promise you the Number One spot in future and we'll give you permission to perform tomorrow."

The synagogue officials went out of their minds. What was the use of new white curtains, prayer-books or a golden al-

year's most solemn period Shmulk's lips cracked up; they flaked and caked, dried up or dribbled, and were totally unsuitable for synagogue use.

Shmulk's indignation was understandable. After being groomed—or rather grooming himself—for his High Holy-day debut, he was told that his services (synagogue services, that is) were no longer needed and that he could retire gracefully to the box which was his home for eleven months of the year.

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memor if the star turn declined to play? The solemnity of the occasion was threatened by this unilateral action; never before had a shofar refused to perform.

In the end, of course, the officials gave in. For his earlier pretense at illness Shmulk got the sack. The incident taught him not to tell untruths where holy matters were concerned; however, he managed to find a job in a lesser congregation, where he performed disconsolately to a handful of worshippers.

Shmulk became Public Shofar No 1 and, to the delight of the crowds who came to hear him, put on the performance of the year with his hundred best notes.

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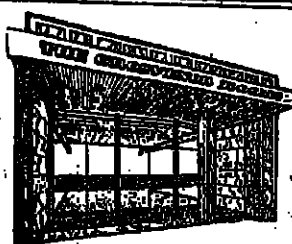
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